LEAD BY KNEES: IMPLEMENTING SPIRITUAL LEADERSHIP THROUGH SIX WEEKS OF DAILY PRAYER-BASED SPIRITUAL LEADERSHIP TRAINING AT EPWORTH UNITED METHODIST CHURCH

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ABSTRACT

LEAD BY KNEES: IMPLEMENTING SPIRITUAL LEADERSHIP THROUGH SIX WEEKS OF DAILY PRAYER-BASED SPIRITUAL LEADERSHIP TRAINING AT EPWORTH UNITED METHODIST CHURCH

by
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Epworth United Methodist Church in Exmore, Virginia, lacked a spiritual leadership program to equip leaders to discern God's direction. The absence of this guidance led leaders to rely on their wisdom and energy, lose their confidence in serving and growing God's Kingdom, and experience conflict and burnout. When the church implemented six weeks of spiritual leadership training through daily prayer, leaders experienced spiritual growth to discern and follow Christ's direction and found confidence in serving and growing God's Kingdom. The data was collected through qualitative group discussion with the pre-post questionnaires, qualitative individual interviews, and participant-focused daily prayer journals.

ACKNOWLEDGEMENTS

This journey began with a phone call from Bishop Young Jin Cho. He invited me to this course to explore my path as a cross-racial and cross-cultural minister more deeply through establishing spiritual leadership. I am grateful for Bishop Cho's invitation, guidance, and teachings throughout this course. Rev. Dr. HiRho Park has been an exceptional mentor and role model as a Postcolonial Asian leader and spiritual leader. Her wisdom, knowledge, and encouragement empowered me on this transformative journey. I must also recognize Reverends and Doctors Young Bong Kim and Woo Min Lee for their inspirational guidance and academic support, which fueled my commitment to continue this study.

I am thankful to Rev. Misook Ahn, for encouraging me to start the Doctor of Ministry as an honorable journey to reflect on the past ten years of ministry and prepare for the future ministry. Rev. Jiyeon Kim was an empathetic spiritual leader and companion in this study as she attended this course together, reserved the best room at Marriott, and studied with me many days and nights online and offline. Rev. Won Gyu Lee was a cross-racial and cross-cultural ministry mentor. His presence and wisdom not only helped me appreciate my Koreanness but also inspire me to celebrate the diversity in the ministry. I extend my gratitude to Mrs. Claire Poole for her encouragement, empowerment, and guidance as my spiritual director and now my spiritual aunt.

I express my deepest gratitude to my Professional Associates, Reverends and Doctors Janine Howard, Jaehaeng Choi, and Ted Smith. They themselves have been spiritual leaders on my journey as a pastor. In this study, their sharp questions facilitated a cohesive understanding of spiritual leadership through an academic lens and enabled the establishment of this project of six-week spiritual leadership training. My gratitude also extends to my esteemed Context Associates – Mrs. Sara Reedy, Ms. Olivia Kellam, Mr. Matt Sexauer, and Rev. Joel Coleman. Their invaluable wisdom and support guided me towards embodying the essence of spiritual leadership in this study. Mrs. Sue Adkins, member of Epworth UMC and church secretary, encouraged me to start this study, shared her wisdom regarding the spiritual thirst of the congregation for a spiritual leader, and provided childcare for my study with Mr. G.W. Adkins. Rev. Tammy Estep was my spiritual leader and mentor. She offered unwavering support and helped me manage study time in the busyness of life and ministry. She also sat with me and formulated the interview questions to evaluate this project. Rev. Megan Klose, my sojourner, meticulously proofread and edited all of my school papers, ordination documents, and now, this dissertation! Without her, how could I have finished my M.Div, been ordained, and now completed the Doctor of Ministry course?

I also extend my gratitude to the good and faithful congregation at Epworth United Methodist Church in Exmore, Virginia. From the first day we met, they were willing to cross the cultural and linguistic differences between them and me. They have welcomed, respected, loved, and helped me become who I am today as a pastor. We have experienced many challenges, but we have also witnessed many miracles of Jesus Christ. I am so grateful to be a pastor to these beloveds at Epworth!

Finally, I owe immeasurable gratitude to my family. Rev. Donghwan Paul Oh tirelessly supported my studies – financially, spiritually, physically, and emotionally. Samuel Seyin Oh and Grace Seyhee Oh were willing to help with housework to provide me with uninterrupted writing time. They were always excited when I traveled to Ohio, a mysterious state, and now are anticipating traveling for my graduation!

Truly, this journey began with Bishop Cho's phone call but was sustained by the unwavering support of many. I now realize that it was not Bishop Cho who called me to this study; it was Jesus Christ, my ultimate Spiritual Leader, beckoning me to become his follower and bear the good news of spiritual leadership in the name of God the Father, the Son, the Holy Spirit, and the Creator, Redeemer, Sanctifier. Thanks be to God!

DEDICATION

I dedicate this dissertation to all of my steadfast daily prayer companions. Amidst the pandemic's upheaval, since April 2020, numerous friends have joined me in daily prayer – the devoted leaders and individuals at Epworth United Methodist Church, my spiritual mentors and sojourners at Shalem Simple Presence, my cherished Korean clergy sisters in Night Presence, and my beloved clergy and laity friends at Simple Presence of the Virginia Annual Conference. Thank you all for praying with me every day and night. Praying with you has become a life-saving tool during many challenges of ministry and life, and has helped me rekindle my confidence in serving Christ. Indeed, together, we have experienced how the Holy Spirit grows God's Kingdom through praying together.

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If you as a leader lack a burning heart, few of your people will be known for their burning hearts, and they will make little impact on the world about them. Our communities are little impressed by our programs and manifold activities. It takes more than a busy church, a friendly church, or even as evangelical church to impact a community for Christ. It must be a church ablaze, led by leaders who are ablaze for God.

—Wesley L. Duewel, *Ablaze for God*

INTRODUCTION

The purpose of this study is to implement a six-week spiritual leadership training based on daily prayer at Epworth United Methodist Church in Exmore, Virginia. Growing up in Korea, which is religiously more diverse than the United States, I was exposed to various types of spiritual leaders from different faith contexts. The spiritual leader this study pursues is different from that kind of spiritual leader, but a Christian spiritual leader.

Christian spiritual leaders identify themselves as witnesses of Jesus Christ, who said, "Receive power when the Holy Spirit has come upon you; and you will be in my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth (Acts 1:8 [New Revised Standard Version])."[1] Prayer is their utmost equipment for listening to God and discerning God's direction. Leadership thrives when leaders utilize their spiritual gifts for the goodness of the church, aligning with the purpose of these gifts, as mentioned in Ephesians 4:8-13, for "building up the body of Christ and the unity of the faith." They react to the challenges within the faith community, but create a sacred space for communal prayer, attentive listening, and collective discernment of God's path.

The following six chapters delineate how this study was inspired, designed, and implemented. Chapter One, "Ministry Focus," expounds the ministerial challenges that

[1] Joel B. Greem and William H. Willimon, *HOLY BIBLE: New Revised Standard Version Wesley Study Bible* (Nashville, TN: Abingdon Press, 2019).

Epworth United Methodist Church and I faced. By presenting signs of hope amid these challenges, this chapter elucidates the problem and hypotheses of this project. One shared challenge was the absence of a structured spiritual leadership program. When the church leaders, including myself, were not equipped as spiritual leaders, we relied on our personal wisdom and energy, easily argued, and had dissension in many decisions for the church. These ongoing conflicts and divisions contributed to church strife and the burnout of leaders, and caused the loss of spiritual leaders' confidence in serving and growing God's Kingdom. The hypothesis emerged from a glimmer of hope witnessed during daily prayers during the COVID-19 pandemic. Based on this experience, this project suggests and develops a six-week spiritual leadership training program centered on daily prayer, hoping leaders may experience spiritual growth and regain confidence as spiritual leaders.

Chapter Two delves into the biblical foundation of spiritual leadership, particularly focusing on Acts 1:12-14. This short text illustrates how the disciples were equipped as spiritual leaders during the transition between Jesus' ascension and Pentecost. They gathered in the upper room and prayed until the Holy Spirit came. This simple but profound action of the disciples sets the fundamental definition of spiritual leaders as witnesses of Jesus. They personally experienced the life, death, resurrection, and ascension in their lives. Their primary equipment was gathering for daily and communal prayer until the Holy Spirit moved them.

Chapter Three establishes the historical foundation of spiritual leadership through the life and ministry of William Scranton, a pioneer American missionary in Korea. As a doctor, missionary, and District Superintendent of the Asian conference from Methodist

Episcopal Church, North, Scranton embodied Jesus' humility, love, and sacrifice in his ministry. After building the definition of spiritual leadership through a biblical foundation, this historical foundation reveals the basic components of spiritual leaders: humility, love, and sacrifice. Listening prayer is introduced to cultivate these virtues of spiritual leaders.

Chapter Four develops the theological foundation of spiritual leadership with the doctrine of the priesthood of all believers. Exploring this doctrine in scripture, tradition, and reason highlights how Jesus empowers spiritual leaders with spiritual gifts. The unity of the church is an important theme as it is the purpose of Jesus giving spiritual gifts. This chapter contributes practical tools such as daily prayer journals, spiritual gifts inventories, group discussions, and listening prayers to help participants discern their gifts and calls to ministry.

Chapter Five explores the interdisciplinary foundation of spiritual leadership through the lens of Postcolonial Asian Immigrant leadership. This model is drawn from the leadership experiences of laity and female clergy from Korean immigrant churches. Their collaborative leadership model emphasizes creating spaces of solidarity where each voice is respected, and collective discernment is prioritized. This solidarity becomes integral to the project, offering participants an environment for group spiritual direction. In this sacred communal room of solidarity, all are invited to open themselves to the Holy Spirit and listen to each other's voice for the benefit of holy discernment.

Finally, Chapter Six, "Project Analysis," describes how this ministry focus and these foundations are cohesively integrated into a six-week spiritual leadership program of daily prayer. As per the guidelines of the United Theological Seminary, I collaborated

with four context associates from Epworth United Methodist Church and three professional associates, who provided insightful perspectives, questions, and communication strategies according to their academic expertise. Their guidance significantly enriched the project, particularly recruitment and the formulation of a daily prayer journal, thereby enhancing the process and outcomes.

Furthermore, Chapter Six also provides the conclusion of this study and measures how the hypothesis of this project was supported and fulfilled through this six-week spiritual leadership program. This reflective analysis critically assesses the successes and areas for improvement to pave the way for further exploration and enhancement of spiritual leadership studies.

CHAPTER ONE

MINISTRY FOCUS

Introduction

This study, to equip spiritual leadership for the spiritual transformation, began with recognition of a shared challenge between my personal spiritual journey and the ministerial context of Epworth United Methodist Church. According to the Book of Discipline ¶120, "Making disciples of Jesus Christ for the transformation of the world" is the mission of all United Methodist churches.[1] Since 2013, however, Epworth UMC and I have encountered numerous challenges in fulfilling this mission statement in our cross-racial and cultural ministry. When the church grew with the new people, it required spiritual growth to reshape our worship, mission, and church to embrace these new people and their culture. When we made a successful change, it strengthened our unity with Jesus Christ and brought the joy of serving the Kingdom of God. When we struggled and resisted change, the church became rigid and divided and lost confidence in serving and growing God's Kingdom.

This chapter delves into how these struggles and resistance became catalysts for transformative force – spiritual leadership. By examining the narrative of Epworth United Methodist Church's context alongside my spiritual journey, this study aims to facilitate

[1] *The Book of Discipline of the United Methodist Church* (Nashville, TN: United Methodist Publishing House, 2016), 101.

the spiritual growth of all clergy and laity at Epworth as spiritual leaders. Additionally, it outlines the expectation of the study for fostering spiritual growth and enhancing confidence in spiritual leadership.

Context

Epworth: People Called to Be Reconciled

Revival's Children: A Religious History of Virginia's Eastern Shore is a masterpiece of the Rev. Dr. Kirk Mariner, a renounced Methodist historian on the Eastern Shore of Virginia.[2] In this book, Rev. Mariner introduced the history of Epworth as the combination of two churches – Broadwater Chapel in Willis Wharf and Trinity in Franktown in 1923.[3] It was a fruit of reconciliation that these two churches became Epworth. As "A Brief History of The United Methodist Church" in *The Book of Discipline of The United Methodist Church* describes, 1844-1860 was a time of division among American Methodists according to their interpretation of slavery. Rev. Marina indicates that Broadwater Chapel belonged to the Methodist Episcopal Church, South, which was established by the people of the Hog Island who evacuated from the Island after the severe hurricane in 1937. [4] Trinity was the MEC, North, which had separated from Franktown MEC, South.[5]

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[2] Kirk Mariner, *Revival's Children: A Religious History of Virginia,* (Salisbury, MD: Peninsula Press, 1979).

[3] Mariner, *Revival's Children,* 367.

[4] Mariner, *Revival's Children*, 545.

[5] United Methodist Church, "A Brief History of the United Methodist Church" in *The Book of Discipline of the United Methodist Church 2016*, 16-17.

This new church family found a new name, Epworth, after the rectory in which the Wesley brothers grew up. Initially worshipping at Broadwater Chapel in Willis Wharf, they built the current church building in 1940. In the cornerstones of the new church building, there are three churches' names with their historical years recorded. The first cornerstone is for "Epworth Methodist Church, 1940" to celebrate the construction of the new building. In the second cornerstone, "Trinity in 1851" was written on one side and the other, "Broadwater Chapel in 1893."[6]

Between 1940 to 1970, the church grew. In its oldest directory in 1972, Bishop W.W. Peele consecrated Epworth sanctuary on September 23, 1940; Mr. and Mrs. Kenneth Johnson, helped Epworth have a paved parking lot in 1968; The United Methodist Men completed the remodeling of the fellowship hall in 1970-1971.[7] The same article celebrated that Epworth no longer shared a pastor with Bethel UMC in Jamesville and became a station church in 1965.[8] The church began to decline when the town of Exmore declined. In Rev. Kirk Mariner's other book, *Glimpses of a Vanished Eastern Shore,* with the Chesapeake Bay Bridge-Tunnel in 1964 connecting the Eastern Shore to Virginia Beach, many companies in Exmore moved to Norfolk because of cheaper labor fees.[9]

Epworth is located in Exmore, in the middle part of the Eastern Shore of Virginia. According to *the Town of Exmore* website, it is the largest town in Northampton County

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[6] See the picture 1 in Appendix.

[7] Mariner, *Revival's Children,* 545.

[8] Epworth United Methodist Church, "Light of the Past" in *Epworth United Methodist Church Directory* (Epworth United Methodist Church, 1972), 2.

[9] Mariner, *Glimpses of a Vanished Eastern Shore* (Onancock, VA: Miona Pubs, 2008), 24.

on the Eastern Shore of Virginia.[10] The people of Epworth call the Eastern Shore "God's original Sanctuary" to acknowledge God's creation around waters. The church is only 1 mile away from the Atlantic Ocean, where clams and oyster farms, and agriculture farms are located. The Chesapeake Bay is about 10 miles from Epworth. There are two campsites – YMCA & Camp Occohannock, and many beach houses, which draw many people for summertime or for retired living. This area is the mission field for Epworth. Since 1998, in Silver Beach, Epworth has provided Sunday morning worship opportunities between Memorial Day and Labor Day as their outreach. Every second Sunday of March, Epworth celebrates the ministry of Occohannock Camp and fundraises scholarships to send children and youth to the camp.

There are three schools near Epworth; Occohannock Elementary School (Pre-K through Grade 6), Broadwater Academy (Pre-K through Grade 12), and Shore Christian Academy (Pre-K through Grade 8). According to *Elementary schools.org*, Shore Christian Academy is a small school with 6 full-time teachers and 57 students.[11] Occohannock Elementary School and Epworth UMC have a sister relationship. The school is right next to the church and the church supports the school with After School program and several community events. Broadwater Academy is a private school with high tuition. According to *Private School Review*, the school has only 6% of minor ethnicity, many of them are international students from China.[12]

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[10] "About," Town of Exmore: Treasure of the Eastern Shore, accessed December 13, 2023, https://www.exmore.org/about.

[11] "Shore Christian Academy," ElementarySchools.org, accessed on December 13, 2023, https://elementaryschools.org/directory/va/cities/exmore/shore-christian-academy/a0702376/.

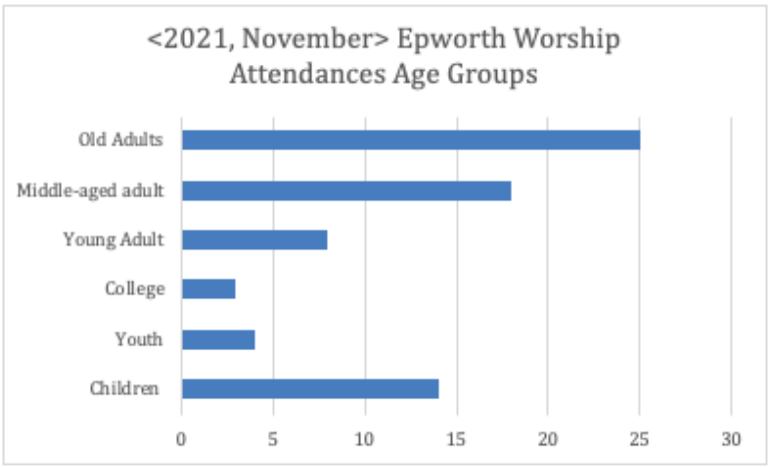
[12] "Boarding Programs," Broadwater Academy, accessed on December 13, 2023, https://www.broadwateracademy.org/boarding-programs.

Around 10 miles of Epworth, there are five mixed-income communities - Exmore Village, Peter Cartwright apartments, Crispus Attucks Apartments, Saw Mill Apartments, and Dogwood Apartments. They are called “affordable houses” or “Low-Income Houses” with Low-Income Housing Tax Credit. However, as many of the residents come to Epworth for Wednesday Community Supper, *Meals for the Hungry*, I learned that it is a more non-biased way to call them as mixed-income communities. Some residents are low-income, but some can pay more.

In the 2019 Charge Conference Report, Epworth’s whole membership was 270 and the average attendance was 75.[13] At that time, the number of worshippers who attended church more than once a month was over 100. In 2020, after the Covid 19 pandemic started, our membership was 197, but the average attendance was about 50.

In 2021, when this study began during the pandemic, the number of all worshippers who attended church more than once a month was 86. Among these 86, 51 were female and 35 male. 65 were members, 2 were staff, and 18 were non-members. Most of these non-members came to attend church after July 2021, when Virginia eased its Covid precautions. Three were African American (3.4%), 3 were Asian (3.4%), 1 was Hispanic (1.1%), and 70 were Caucasian (92.1%).

[13] Epworth United Methodist Church, “Pastor’s Statistic Report,” Epworth Charge Conference 2019, (Epworth United Methodist Church, 2019).



Need

In 2021, when this study began, an essential word at Epworth was "Change." On Tuesday, July 6, 2021, our Administrative Council leaders addressed the congregation's need for change and spiritual revitalization. Mr. B, a leader born and raised at Epworth, mentioned how difficult it was for Epworth to listen to the voices of people with different expectations of worship and to try new styles of worship. Using the old saying, he quoted, "If you always do what you always did, you will always get what you always got."

During the pandemic the church shrank in terms of attendance, mission, and fellowship. This situation easily challenged and discouraged the leaders. When in-person worship resumed in September 2020, the leaders worked hard to make the church safe and welcoming. However, they did not see any fruits of this labor. Rather, the church became divided between those who came back to church and those who did not. Slowly and steadily, the leaders were losing the confidence in serving as the leaders at Epworth. When Mr. B challenged the leadership to find out how to change this division and

discouragement, other leaders agreed that the church needed revitalization and rejuvenation. Despite their agreement, there was a problem.

Problem

The problem was that, although they agreed that the church needed a change, the leaders did not know what to change, how to change, and where to begin. This problem has been ongoing ever since I came to Epworth. During my time at Epworth, the most difficult challenge has been how to embrace all generations. Although Epworth has always been a small church, they have been diverse in age. Between 2013 and 2019, the average number in worship was about eighty to one hundred. The youngest attendees were 0-3 years old, and the oldest were in their 90s. The congregation had to find a way to embrace all generations to share leadership and worship together.

Sharing leadership with all the ages was the most challenging part of the ministry. The older leaders did not trust the younger pastor's guidelines or the voices of the younger leaders. The younger leaders and the older leaders did not trust that the other would listen to them, and did not attempt to communicate. As the pastor, I easily became a cushion to relive the pain of conflict. However, the more I tried to resolve conflicts, the deeper the divisions, wounds, and tensions between the younger and older leaders became.

The first explosion of this conflict was Christmas 2014, when the church had to deal with children making noise during the service. As the result of 2013 visioning to increase the number of children and younger families, Epworth had many children and younger families by the end of 2014. With the increase in children, the congregation had to learn how to be patient with the noise that the children made.

One Sunday, the worship leaders encouraged the families to quiet their children during the service. One member, who was a local journalist, posted it on Facebook, with the nuance that the church was not hospitable to children. I communicated with the worship leader, the journalist, and the parents to help them understand and forgive each other.

Counter to my desire, the church was divided between those who were patient with children and those who were not. A young family was hurt by this division and left the church. The journalist and his family became distrusted by leaders, and they also distrusted the church's leaders. The worship leader and his family were also deeply wounded from this experience. For the next two years, Epworth experienced a steady decline in its children's ministry. The church was rigid, divided, and declining.

To make matters worse, this pattern of rigidity has repeated for eight years. New situations and new people challenged the church to change. But without change in the hearts and minds of leaders and congregants, the pastor alone could not resolve the conflict. It was painful for me to see leaders burn out and the congregation become divided so easily. The church lost its joy in being the body of Jesus Christ.

However, in July 2021, when Mr. B and other Administrative Council leaders initiated a change in the practices of the church, I did not jump in quickly to solve the problem. Rather, I as a pastor honestly shared my observation of the patterns of failure to respond to change that Epworth had gone through. Agreeing that we cannot move on unless we learn where and how we move on, the leaders decided to prepare for this spiritual movement with prayer.

Signs and Clues

The Administrative Council did not know how to lead a change movement in the church, so they began with prayer. They met on Zoom at 7:00 a.m. for forty days in July and August in 2021. Prayer led to the act of listening. In August, the leaders offered a Listening Sunday to attentively listen to the congregation's desires. To know what to change, the leaders listened to the congregation's words. As a result, many ideas were collected for spiritual renewal and the revitalization of worship, mission, fellowship, witness, and small groups. Following the listening Sunday, the leaders invited the whole congregation to pray a breakthrough prayer in September. Using the guidance from Sue Nilson Kibbey's *Open Road: The Adventure of a Breakthrough Prayer Initiative*, we made a bookmark with our breakthrough prayer and daily prayer focus so that the congregation could use it in their individual prayer time.[14] In October, the whole congregation was invited to continue to pray the breakthrough prayer and join daily prayer focus in the Zoom prayer meeting at 8 p.m. Monday through Friday.

On Tuesday, November 9, 2021, Epworth leaders were still sitting with the problem of change in their Administrative Council meeting. They still did not know how to lead the change movement as the church's spiritual revitalization continued. However, this time, their attitude was different, because they have already witnessed the power of prayers, listening and visioning. Everyone was deeply dedicated to attending prayer every day. Even on vacation, leaders joined in prayer. Before July 2022, there were always a few leaders missing from council meetings. However, since July attendance has been

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[14] Sue Nilson Kibbey, *Open Road: The Adventure of a Breakthrough Prayer Initiative* (Knoxville, TN: Greatest Expedition, 2021).

100% at every meeting. This one-mind is the most significant sign that we recognized as we navigated how to lead the congregation in change and spiritual renewal and vitalization.

Ministry Journey

Challenge

I remembered my first three years at Epworth as a series of failures and challenges. That was so hard for me, because I had not experienced many failures before then. I graduated college at the top of my class, I graduated from Methodist Theological University Summa Cum Laude, and graduated from Wesley Theological Seminary as an honor student. With these achievements, I automatically thought that hard work would bring good fruit. However, ministry did not bear this out. My hard work never guaranteed good fruit. As a mother of younger children, I found similarities between parenting and ministry. Just as parents cannot control a child's life, pastors cannot have complete control in the ministry.

The most challenging part of my ministry was working with the older male leaders. Generally, along with the whole congregation, these leaders welcomed, respected and loved me as their pastor. However, they had their own way of leading the church. With their leadership, the church was segregated between races, ages, and social classes. The church was rigid when it came to considering any suggestion of change from new people. Older male leaders were kind to me while I was accommodating with them.

However, when I challenged them with a revitalization process of the United Methodist Men (UMM), their attitudes changed.

In my first year, 2013, Mr. C, a seasoned member of the United Methodist Men, found me and said "I don't see any hope in the United Methodist Men. We are aging and declining. You can dismiss us unless you have a plan to counsel us." I took this as an invitation to build a plan to counsel the UMM in spiritual revitalization. Using Mark Lau Branson's Appreciative Inquiry, I made a year-long plan for rebuilding Epworth's United Methodist Men.[15]

It was a huge surprise to me when I brought the plan to the group. All of them resisted my plan, including, Mr. C, who had initiated this process. In hindsight I can now see Mr. C's intention. He did not want to dismiss the UMM himself; wanted to use me for that purpose. However, at that time, as a young and enthusiastic pastor, I thought that the group had a hope and I could help them to realize it.

By God's grace, there was another member who supported me. He said, "We don't have anything to try. But Pastor Mikang brought this. I want to try." He and a few members followed my direction for a year. Ultimately the group turned around, and, in 2014, United Methodist Men became one of the strongest groups at Epworth.

Although the result was successful, this conflict brought me more struggle with the older male leaders. They used to be kinder and nicer, but since this consultation, it seemed like they realized that I was not in their control. They reacted with suspicion whenever I brought up practical changes to worship, the sermon, and ways of doing

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[15] Mark Lau Branson, *Memories, Hopes, and Conversations: Appreciative Inquiry and Congregational Change* (Herndon, VA: The Alban Institute, 2004).

mission. I felt threatened by the way they addressed their concerns. As the male leaders started these toxic dynamics, their wives started joining in. They behaved in an unhelpful, confrontational way that blocked any productive exchange of ideas or forward movement. Dealing with them, here was the problem that I found.

Problem

My problem was that I did not know how to manage changing situations that were ongoing. The toxicity of the older leaders was a sign that I needed to change my way of leading and serving. The church was growing with the revitalization of the United Methodist Men. Younger families brought their children. With them, the church had to find a way to embrace new people. Although the older leaders liked to see the growth of the church, they resisted with the changes that the younger people were bringing. I was deeply frustrated when the older leaders did not want to communicate directly with the new people. They expected me to communicate with the new people and solve their conflict.

I did not know how to respond to this resistance. For me, all of my congregants were God's children and my sheep. I thought I had to do everything to satisfy everyone. I often sat down with the older leaders, listened to them and gave them room to grieve their old ways of service at church and welcome the new ways of life at church. I also listened to the new people, and worked hard to bring more informal ways of worshiping, doing mission, and creating services to embrace the younger generations.

At that time, I did not know what to do with these people. I was working hard to satisfy two different groups and their desires without inviting them to work together. That was not realistic. No matter what I did, people were becoming increasingly divided. The

church became increasingly rigid. I was losing my joy and confidence in serving God and God's people.

Signs of this stress appeared in my body as panic attacks. My Post Traumatic Stress Disorder began after having hard labor for the birth of my younger child. However, one Sunday in worship when I saw the eyes of Mrs. A, who resented me in this generational conflict, I could not breathe for a few seconds. After that, this symptom showed up often as I became more stressed with ministry and family issues – my mother's and mother-in-law's cancers, my two miscarriages, and the birth of my younger child.

Skills and Interests

When I struggled with severe panic attacks, I seriously questioned whether I could live as a pastor. A turning point came to me when I admitted the three impossibilities of ministry. First of all, pastors cannot satisfy everyone. Even Jesus could not do it and died on the cross. Second, pastors cannot guarantee the good fruits of the ministry. It is God who leads pastors and churches and blesses them with good fruits of their ministry. Third, it is impossible for the church not to have conflicts. Everybody in church has different thoughts and opinions. The church becomes healthy when everyone listens to each other's voice while centering on Jesus Christ. Conflict is a time to learn how to be rooted in Jesus Christ and listen to each other.

I came to learn the wisdom of ministry with the development of my leadership skills and interests. The first ministerial skill that I developed was visioning. My visioning skill was developed when I was laity in my home church in Korea. Every year, the church worked with the laity to renew a vision statement for the next year's ministry,

to set a goal for a particular ministry, and to execute it as a team with prayer and planning. I further developed this skill when I studied congregational leadership such as faith development theory, ethnography, and appreciative inquiry in seminary.

Finally, from 2014 to 2016, I attended Creating a Culture of Renewal for Young Adult Clergy (CRC), a leadership training program designed for young adult clergy leaders. The program aimed to foster a culture of life-giving communication within the church centered around Christ's vision. Through CRC, I deepened my comprehension of congregational culture, honed my communication and visioning skills, and discovered strategies to manage stress arising from conflicts, while cultivating healthy relationships with the laity. I used to say that this program was my leadership 101 class to save me from thirty years of stress for two reasons.

First, I learned to use my pastoral and ministerial voice to raise questions in times of challenge to change. I learned about different communication styles and personality types and how they cause various group dynamics. It was an epiphany for me to understand invisible and hidden signs of conflict. By asking the right questions, the team came to have room to wrestle with challenges and renew their vision.

Second, I finally learned through the visioning process that ministry is not my individual work, but the teamwork of the leaders at church. By renewing our vision every year, leaders came to own their leadership. Shared leadership also brought growth in everyone's faith.

In addition to visioning, building a spiritual discipline was a tremendous help to overcome the toxicity of ministry. In 2016, when I still struggled with panic attacks, I began to meet with a spiritual director. This spiritual director helped me set up a rhythm

of prayer. Daily prayer became easier with journaling and silent prayer. On Fridays, a weekly prayer led me to visit, walk, and pray in God's beautiful creation on the Eastern Shore. In my regular meeting with my spiritual director I performed a monthly examination of my spiritual life. She also guided me to take a silent prayer retreat in especially heavy times for ministry, such as important seasons and times of conflict and crisis.

This rhythm of prayer changed my leadership from ego-centric to Christ-centered, and allowed the Holy Spirit to minister to any stress and conflict. My changed attitude led me to attend the Young Adult Life and Leadership Initiative at Shalem Institute in 2020-2021. This program led me to experience God's grace to subdue the power of anxiety or toxicity as a contemplative leader. According to Ann Dean, a leader at Shalem Institute, a contemplative leader "is dependent on a deep desire for spaciousness, flexibility, and openness to the True Leader, the Spirit, flowing in and among us."[16] Since learning this, I have become more confident in bringing active listening prayer into ministry to increase "spaciousness, flexibility, and openness grounded in Christ" as a faith community. That was why Epworth started their change movement with forty days of prayer.

Finally, cultural competence is another of my important ministerial skills. In her book *Develop Intercultural Competence: How to Lead Cross-Racial and Cross-Cultural Churches*, HiRho Y. Park describes how a transformational leader in cross-racial and

[16] Ann Dean, "Contemplative Leadership," Shalem Institute for Spiritual Formation, accessed on February 10, 2023, https://shalem.org/2013/02/22/contemplative-leadership/.

cross-cultural ministry challenges "the follower's beliefs and values." [17] They are authentic and can articulate "the reason to work across races and cultures."[18]

Her definition for this transformative leadership in cross-racial and cross-cultural ministry reminded me of the three important skills to increase my cultural competence — to be open to challenge, to listen authentically, and to articulate how different we are in cultures, but that we share a common Christian identity through Jesus Christ.

I first learned this from Clinical Pastoral Education (CPE) training at Sibley Hospital in Washington D.C. in 2013. Before this program, I did not actively reveal my Koreanness in order to accommodate U.S. culture. I was not particularly eager to speak English because of my Korean accent. I did not care if people mispronounced my name.

When my CPE supervisors challenged me to teach people to pronounce my name correctly, I resisted. My CPE supervisor pushed me to do it to strengthen my cultural competence. Indeed, I came to like having a conversation about my name and others' names, as it taught us about our different cultures and helped us embrace each other.

My CPE supervisor also encouraged me to talk about my Korean accent. For instance, if I visited a new patient, I was invited to say at the beginning of the conversation, "Coming from Korea, I have a strong Korean accent. If you cannot understand me, please let me know. I will clarify." A miracle was that our language barrier was much reduced whenever I said this because we all paid attention to our differences and did our best to understand each other. This acknowledgment gave me confidence to regard my culture as equal to each new culture I met.

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[17] HiRho Y. Park, *Develop Intercultural Competence: How to Lead Cross-Racial and Cross-Cultural Churches* (Nashville, TN: General Board of Higher Education and Ministry, 2018), 50.

[18] Park, *Develop Intercultural Competence*, 50.

In November 2021, I participated in an Intercultural Development Inventory with Rev. Rachel Gilmore for intercultural competence training for the Board of Ordained Ministry of the Virginia Conference of the United Methodist Church. Among the five intercultural development points along the continuum — denial, polarization, minimization, acceptance, and adaptation — I was located in acceptance going toward adaptation.[19] According to Rev. Gilmore, the board's average stayed at minimization. She encouraged me to be aware of the gifts and blessings that I have brought to the board. This was a firm affirmation for me to continue to develop my cultural competence as a transformative leader in cross-racial and cross-cultural ministry.

Synergy: Building Spiritual Leadership in Transforming a Church

Topic

This doctoral study focuses on crafting a six-week leadership program aimed at equipping spiritual leaders through a daily prayer journal. This topic was found in the convergence of the problem. Epworth and I did not know what to do, how to do it, or where to begin responding to the challenges of change. This resistance led to rigidity in the church's life, and increased burnout among leaders.

With this project, I wanted to explore spiritual leadership because the resistance and rigidity that Epworth experienced happened in the lack of spiritual leadership. Conflicts and stagnation became worse if the leaders and I tried to solve issues by dealing

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[19] Consultant Central UMC, "Intercultural Development Inventory Individual Profile Report, Prepared for Mikang Kim" (Workshop and Individual Interview, Intercultural Development Inventory, Onley, MD, December 14, 2021), 10.

with agendas in committee meetings. In his book *Becoming a Blessed Church*, N. Graham Standish uses "rational functionalism" to explain spiritual dysfunction.[20] The church sees itself as a logical and functional social institution, and moves with committee meetings and agendas in disconnection from God's transforming power. Spiritual leadership is an invitation to God's transforming power, which unites the church by centering it on Christ, thereby recovering the joy of serving God's kingdom. Spiritual leaders do not react to challenges and conflicts caused by change. They respond with prayer to discern where God's transforming power leads them.

Reflecting on Epworth's change movement since July 2021, I see that daily prayer and the prayer of a faith community became tools for discerning the spiritual revitalization of the church. Using this pattern of daily and communal prayer of God's people, I continued to develop ways of discernment for the community of faith, and implemented them in a six-week spiritual leadership training.

Ministerial Skills and Interests for the Project

To build a six-week spiritual leadership program, I needed to use my spiritual discipline, visioning, and cultural competencies. Spiritual discipline helped the group build a rhythm of prayer as a community of faith. Visioning became the overall frame to design the program. In prayer, listening, and visioning, the leaders would discern how God is leading the church to overcome these challenges with God's direction.

Spiritual discipline would provide a rhythm to discernment. In his workshop in the 2013 Virginia Conference Licensing School, Bishop Young Jin Cho suggested five

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[20] N. Graham Standish, *Becoming a Blessed Church: Forming a Church of Spiritual Purpose, Presence, and Power* (Lanham, MD: Rowman & Littlefield, 2016),17.

facts of spiritual discipline to build spiritual leadership – "Scripture, Prayer, Get Connected, Sabbath, and Remember the Call."[21] These five facts of spiritual discipline become the focus around which to build the group's spiritual discipline, including daily prayer, weekly worship, and a leadership retreat.

Cultural competence would strengthen the leaders' authenticity in acknowledging and embracing the challenges and weaknesses of dealing with each congregation's different thoughts and cultures. With praying and visioning, the leaders would gain the ability to be resilient in times of change, and find joy in listening to each other's voice. Executing the vision would unite the congregation in Jesus Christ.

The General Nature and Content of the Proposed Project

The general nature of my project comes from the transforming power of the Holy Spirit described in Acts 1-2. Jesus' death and resurrection were a time for the disciples to prepare for change in their ministry. Jesus used to be with them on earth, teaching, empowering, and leading them. Jesus's death, resurrection, and ascension began the new chapter of the disciples' ministry, to become the apostles of the faith community. Becoming apostles by the power of the Holy Spirit is a biblical role model for spiritual leaders. These are the processes that build spiritual leadership in Acts 1-2:

- Grounding in Jesus' vision (1:8): It is essential that leaders already have faith in Jesus Christ and minister with Jesus' vision.

[21] Young Jin Cho, "Being a Spiritual Leader" (Lecture, 2013 Licensing School in The Virginia Annual Conference of the United Methodist Church, May 28, 2013), 2.

- Praying with the community (1:12-14): Spiritual leaders pray first and function later.
- Receiving vision from the Holy Spirit (2:1-13).
- Executing the vision by speaking and listening in the name of Jesus Christ (2:14-42).
- Experiencing joy in witnessing the signs and wonders of the Holy Spirit's transforming power (2:43-47).

With this biblical inspiration, the core content of the project is six workshops accompanied by a six-week daily journal. Each workshop is designed to actively involve participants in learning and acquiring skills essential for becoming spiritual leaders. They are encouraged to explore their personal stories intertwined with their experiences with Jesus, embodying the role of witnesses.

A foundational skill emphasized throughout these workshops is listening prayer, a practice aimed at grounding individuals in Christ and nurturing their growth as spiritual leaders. Additionally, the workshops include a spiritual gift inventory to equip participants with spiritual leadership. The group spiritual direction is to provide a space for participants to delve into the room of solidarity, where spiritual leaders listen, discern, and lead their community.

What I Seek to Learn through This Project

Through this project I sought to learn to increase church leadership's and my own spaciousness, flexibility, and openness in leading God's people and serving God's Kingdom. Serving as a pastor in the Eastern Shore, I have witnessed the consequences of

a declining church with their rigidity and busyness. The church easily becomes a busy place where members do what they have done for many years. Without spaciousness and openness to the guidance of the Holy Spirit, church members become tired and quickly lose what it means to be church. The district and conference reflexively want to assign the church with new coaching and Bible study.

The real problem of the declining church is that the congregation, as disciples of Jesus Christ, no longer experiences joy and confidence in serving and growing God's Kingdom. They became believers by the love of Jesus Christ. But if they do not have room for Jesus in their lives and church's life, how can we call this church?

One resistance that I often heard when encouraging our leaders to pray for spiritual renewal was, "I know prayer is important, but I want to act." Whenever they say that, I remind them that prayer is a bold action to move God and God's people. Spiritual leadership starts to make this room for the Holy Spirit where we empty ourselves in order to be open to its guidance.

Conclusion

The goal of the six-week spiritual leadership program is to experience the transforming power of the Holy Spirit by praying daily. Without spiritual leadership, a church becomes rigid and loses connection with Jesus and the joy of serving the Kingdom of God. The hypothesis of this study asserts that by implementing the six-week spiritual leadership program, the church will experience spiritual growth and rekindle its confidence in serving and growing God's Kingdom. The project timeline is structured as follows:

- Spring 2022: Developing biblical and historical foundations.
- Fall 2022: Establishing theological and interdisciplinary foundations.
- Spring 2023: Preparing for project implementation.
- July 2023: Final meeting with context associates to determine recruitment strategies and review workshop plans.
- July – August: July 2023: Participant recruitment phase.
- September – October 2023: Implementation of the six-week workshop.
- November 2023: Conducting group and individual interviews, as well as collecting participants' journals to evaluate and reflect upon the project.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Introduction

Acts 1:12-14 is the first passage in the New Testament to show how Jesus' disciples become spiritual leaders, the apostles of Jesus Christ. The text is placed between Jesus' ascension and the election of the twelfth apostle, Matthias. It shows a transition that the disciples encounter after Jesus' ascension to "receive power when the Holy Spirit has come (Acts 1:8)." Significantly, they do not directly open the council meeting to recruit the twelfth disciple or figure out what to do in Jesus' absence. However, they show the example of spiritual leadership by gathering together in the upper room and "devoting themselves to prayer" with the expanded group of the primitive church (v.14).

A General Overview

Building spiritual leadership in historical and spiritual transition is a theme found in the general overview of the Acts of the Apostles. In the order of the books in the New Testament, Acts is placed as a bridge between the gospels and the epistles. Likewise, the date, authorship, and purpose of Acts also show the bridge that the apostles and the primitive church experienced in cultural, generational, and spiritual transitions.

Study of the date of Acts' composition shows the need for spiritual leadership in the transition of the church. Although the scholars agree that Acts shows the development

of the early church's theology, the exact time of its composition is controversial. Scholarship places its composition between A.D. 60 and 100.[1] Those who insist on "early dating in the mid-60s" point out that the author does not mention Paul's death, Paul's letters, nor Nero's persecution, which were essential events in A.D. 60s-80s.[2] Other scholars argue for "Late dating between A.D. 100-130" because of its dependence on writings of Josephus, Marcion, and Justin Martyr.[3] Finally, some scholars insist on "Intermediate Dating in the 80s" because of Luke 21:20, where the destruction of Jerusalem is remembered.[4]

In spite of this ongoing controversy, it is important to note that all three periods have need for transition in spiritual leadership. In the 60s, the church was formed after Jesus' ascension, and Christians had to demonstrate continuation of Judaism and that Jesus was the Messiah who was prophesied in the Old Testament.[5] A.D. 80s followed the destruction of the Temple in Jerusalem in A.D. 70. Munck pointed out that the Temple's destruction also destroyed early Jewish Christianity and hastened the development of the Christian gentile community.[6] Pervo supported that A.D. 100-130 was the date for the

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[1] Hans Conzelmann, *Acts of the Apostles: A Commentary on the Acts of the Apostles*, trans. James Limburg, A. Thomas Kraabel, and Donald H. Juel (Minneapolis, MN: Fortress, 1987), xxxiii.

[2] Joseph A. Fitzmyer, *The Acts of the Apostles: A New Translation with Introduction and Commentary* (New Haven, CT: Yale University Press, 2010), 51-52.

[3] Fitzmyer, *The Acts of the Apostles*, 53.

[4] Fitzmyer, *The Acts of the Apostles*, 54.

[5] Johannes Munck, *The Acts of the Apostles,* 2nd ed. (New York, NY: Doubleday, 1981), XL.

[6] Munck, *The Acts of the Apostles,* LII.

composition of Acts because at the end of the second generation of Deutero-Pauline activity, the church was exposed to "external and internal threats."[7]

Responding to the need for spiritual leadership in the transitional context, the author of Acts is considered a spiritual leader. Just like the controversy surrounding the time of the book's composition, the authorship of Acts has also been debated. Scholars who attribute Acts' composition to the mid-60s also insist that the physician Luke is the author of both Luke and Acts.[8] They reported Luke, as a spiritual leader and "a fellow worker of Paul" of the early church, witnessed Paul's ministry to gentile Christians and wrote this book to advocate Paul's trials.[9] On the contrary, other scholars questioned this approach. For them, the author of Luke is an anonymous historian and separate from the author of Acts.[10] Despite their different approach to authorship, this group's argument shows that the author of Acts was a spiritual leader who recorded the history of the primitive church when the church struggled with outside threats from the Roman government and inner conflicts in the Gentile and Jewish Christian communities.[11]

Unlike the disagreements on the date and authorship of the book, scholars agree that the book's purpose is to bring the unity of the apostolic church as humans did not develop the church, but God did.[12] In the situation where the Roman government and

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[7] Richard I. Pervo, *Acts: A Commentary*, ed. Harold W. Attridge (Minneapolis, MN: Fortress Press, 2009), 5.

[8] Munck, *The Acts of the Apostles,* XXVIIII-XXXV.

[9] Munck, *The Acts of the Apostles,* XXVIIII-XXXV.

[10] Pervo, *Acts,* 5-7.

[11] Pervo, *Acts,* 5-7.

[12] Munck, *The Acts of the Apostles*, LV– LXI.

Jewish Christians doubted Paul's apostolic leadership, the author testified that Jesus called Paul to the ministry along with the other apostles, and this Jesus was also the one who fulfilled the promise of Messiah in the Old Testament.[13]

This purpose reminds us of the purpose of spiritual leadership. In the book *Ablaze for God*, Wesley L. Duewel explained the purpose of spiritual leadership as to "manifest God's presence in their servant ministry."[14] God, who has worked in Jesus, apostles, and the primitive church, continues to empower spiritual leaders, anoint them by the power of the Holy Spirit and give spiritual gifts "to bear fruits and manifest God's presence to the world."[15]

As a result of this general overview of spiritual leadership in the time, authorship, and purpose of Acts of Apostles, there are three crucial questions, which now become the lens to exegete Acts 1:12-14:

- Who are the spiritual leaders in this text? Where do they come from?
- How does Jesus call and equip them as spiritual leaders?
- How do they respond to Jesus? How does their response affect the life and ministry of the primitive church?

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[13] Pervo, *Acts*, 21-22.

[14] Wesley L. Duewel, *Ablaze for God* (Grand Rapids, MI: Zondervan, 1989), 19.

[15] Duewel, *Ablaze for God*, 26.

Exegesis

> Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away; and when they had entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James. All these with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus, and with his brothers (Acts 1:12-14).[16]

Outline

The construction of Acts 1:12-14 is in three units:

A. v.12: Transition from Ascension and connection with Jewish Christian tradition (Jerusalem)
B. v.13a: Upper Room, a place of prayer
C. v.13b – 14a: list of the apostles' names and members of the upper room
B'. v.14 b: Upper Room, a common life of prayer
A'. v.14 b: Transition to choose the twelfth apostle and connection with Jewish Christian tradition (Mary)

Part A is a transition between different paragraphs indicating the authenticity of the primitive church with its connection to Jewish Christian tradition. Part B is the description of the prayer life of the apostles in the upper room. Part C is the center of the text with the list of apostles' names and members of the disciples praying together in the upper room.

[16] This translation provided by Hans Conzelmann in *Acts of the Apostles: A Commentary on the Acts of the Apostles*, 12.

The Literary Context

In its literary context, Acts 1:12-14 shows the characteristics of the transition in many aspects. This text reveals that spiritual leadership in Acts 1:12-14 is based on the sacred experiences of the primitive church of Jesus Christ. He came to the world to fulfill God's promise in the Old Testament and continues his ministry through prayers and worship of believers.

As Pervo indicated, this passage is transitional and can be seen either as the conclusion of the previous unit or the beginning of the next unit. Pervo himself places this text at the end of Jesus' ascension story, while the New Revised Standard Version and New International Version place it as the beginning of Matthias being chosen as the 12th apostle.[17] Some translations, like the King James Version, place this passage as an independent unit, as in "The Upper Room Prayer Meeting (NKJV)" or "The First Community Waiting for the Spirit (New Catholic Bible)."

The author uses many literary techniques to make this passage transitional. In v.12, scholars agree that τοτε (then) is a "Lucan style" conjunction that does not make a rigid division between the paragraphs, but flows naturally.[18] We see the geographical change from Mt. Olivet where Jesus ascended to heaven, to Jerusalem where the apostolic church would begin by the power of the Holy Spirit. Interestingly, the author wrote "A sabbath journey" instead of 2,000 cubits (960 yards).[19] Pervo explains that this

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[17] Pervo, *Acts*, 21-46.

[18] Pervo, *Acts*, 46.

[19] C. K. Barrett, *Acts of the Apostles: A Shorter Commentary* (London, United Kingdom: Continuum International Publishing Group, 2002), 8.

expression would have the effect of reminding Jewish readers of Sabbath observance and feel connected with this book, which is more inviting to gentile Christians.[20]

The names of the apostles in v.13b also show an important transition in the Lucan style.[21] This list itself brings integrity to the gospel of Luke as it repeats the list of disciples with a few differences.[22] The important difference is that Acts begins with Peter, John, and James, who became the key leaders in the primitive church.[23]

According to Pervo, this list of the apostles is a significant acknowledgement of the important movement of the Holy Spirit, which is proceeded by prayers and worship of the believers.[24] In this text, after this list, the apostles still wait on the Holy Spirit, pray and choose Matthias to replace Judas Iscariot (1:15-26). In 6:5, the second list appears when Stephen, a man full of faith and the Holy Spirit, is chosen to serve following prayer. In 13:1, the third list is introduced when the church at Antioch is worshipping and fasting and the Holy Spirit commissions Barnabas and Saul.

In v.14a, the list of the apostles is expanded to include women and Mary, the mother of Jesus, and his siblings. To understand this change, Curt Niccum mentioned the different sources of Acts.[25] Nicuum insists that this particular verse is from "an Old Latin text," which includes women and children as members of the upper room.[26]

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[20] Pervo, *Acts*, 46.

[21] Pervo, *Acts*, 46.

[22] Conzelmann, *Acts of the Apostles*, 9.

[23] Munck, *The Acts of the Apostles*, 7.

[24] Pervo, *Acts*, 46.

[25] Curt Niccum, "A Note on Acts 1:14," *Novum Testamentum* 36, no. 2 (January 1994): 197.

[26] Curt Niccum, "A Note on Acts 1:14," 197.

In addition to using the different sources, this inclusion of women in the upper room is significant. It brings continuity from Luke to Acts. First of all, the mother of Jesus, who appeared in Luke 1, is mentioned in Acts 1.[27] Second, the women disciples are associated with the women in Luke who were with Jesus in Galilee, Jerusalem, and the family of Jesus in Luke 8:1-3 and 23:49.[28] Finally, mentioning "Jesus' sibling" would give authority to James, Jesus' brother, who becomes a key leader in the primitive church.[29]

In conclusion, Lucan styles in the literary context of Acts 1:12-14 demonstrate who spiritual leaders are in the primitive church. They are not the new group of people gathering in a time of religious transition. Instead, they are authentic Christians who have followed and witnessed the suffering, death, and resurrection of Jesus Christ. With prayers and worship, they are waiting for the Holy Spirit in the continuity of the ministry of Jesus Christ, who fulfilled God's promise in the Old Testament.

The Historical Context

Through many layers of the historical context, Acts 1:12-14 reveals the Kerygma of Jesus — that he lived, suffered, died, and was resurrected — as the historical fact with which spiritual leaders in the primitive church begin.

First of all, the text has its own historical context. Conzelman introduces Acts 1:12-14 as a "spirit-less interval" as it is between Ascension, where Jesus ascends and

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[27] Pervo, *Acts*, 47.

[28] Pervo, *Acts*, 47.

[29] Pervo, *Acts*, 47.

promises the coming of the Holy Spirit, and Pentecost when the Holy Spirit descends to the people in the upper room.[30] This spirit-less interval is filled with the anticipation of the Holy Spirit because the apostles and believers in the upper room have witnessed the life, death, and resurrection of Jesus Christ. As a result of this anticipation, Peter stands up in v.15, and first preaches the Kerygma of Jesus Christ, who connects the past, present, and future of God's salvific ministry in the world.[31]

The Kerygma of Jesus Christ is a significant historical context throughout the book. In Acts 1:1-2, the physician Luke addresses the purpose of writing as "about all that Jesus did and taught from the beginning until the day when he was taken up to heaven." As the Kerygma of Jesus Christ is repeated in the speech of Peter (1:15-22, 2:14-39, 4:8-12, 10:34-43), Stephen (7:1-51), and Paul (13:16-47, 17:22-31, 20:17-35), Munck emphasizes the oral tradition on which Luke depends.[32] For Munck, Acts is Luke's testimony where he experienced the Kerygma of Jesus Christ through the ministry of Paul.[33] For him, the goal of Luke's writing of Acts is to advocate for Paul, who has many trials before the Sanhedrim, Felix, and the Ephesian Jews.[34] For Luke, the Kerygma of Jesus Christ is evidence of Paul's innocence as Jesus shows God's continuing revelation, which was promised in the Old Testament and is continued beyond the limits of the people.[35]

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[30] Conzelmann, *Acts of the Apostles*, 9.

[31] Munck, *The Acts of the Apostles*, XL.

[32] Munck, *The Acts of the Apostles*, XXIII.

[33] Munck, *The Acts of the Apostles*, LXXXIV

[34] Munck, *The Acts of the Apostles*, LXXII.

[35] Munck, *The Acts of the Apostles*, LXXVII – LXXIX.

One more historical layer is found in the context of the primitive church community. When discussing the time of the composition of Acts, scholars place it between A.D. 60 and 100.[36] This is a crucial period to witness how the Kerygma of Jesus Christ grows the primitive church in its spiritual transition. As scholars point out, Acts reveals the struggles of primitive Jewish Christianity to deal with who Jesus is and how to embrace gentile Christians.[37] Interestingly, in Acts, Paul meets more trials by Jewish religious authorities than from any other quarter. Even though he is tried by the Roman government, the Romans do not persecute Paul as much as the Jews do. The challenge of this time is more about establishing the position of Christianity in relationship with Jewry than with the Roman Empire.[38]

Scholars agree that the Jewish and Christian communities experience this tension after the historical event of Jesus' death, resurrection, and ascension.[39] At the beginning of Acts, it is evident that the Christian community is a religious sect within Judaism, which is *religio licita*, a permitted religion under Rome.[40] Through the apostles' proclamation of the Kerygma of Jesus Christ, countless people, including Jews and gentiles, experience the good news of Jesus Christ as their historical event by the power of the Holy Spirit. Jewish Christians have to learn how to deal with these non-Jewish Christians.[41]

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[36] Conzelmann, *Acts of the Apostles*, xxxiii.

[37] Munck, *The Acts of the Apostles*, LXII – LXIII.

[38] Munck, *The Acts of the Apostles*, LVIII

[39] Munck, *The Acts of the Apostles*, LII.

[40] Munck, *The Acts of the Apostles*, LII.

[41] Munck, *The Acts of the Apostles*, LII.

Tübingen School scholars insist that the historical context of the writing of Acts is after A.D. 100, when Gentile Christianity grew enough not to lean on Jewish Christianity.[42] Although the exact time of the composition of Acts remains controversial, the Tübingen School scholars' view is helpful in pointing out that the Kerygma of Jesus Christ had touched many gentiles and brought large numbers of gentile Christians to the primitive church.

In conclusion, the historical context of Acts shows how the Kerygma of Jesus Christ was experienced in the early believers and brought growth of the church and spiritual leadership.

The Social Context

The significance of the social context in Acts 1:12-14 is the diversity of members in the upper room, which includes women and children. The role of spiritual leadership is found here as these diverse people are not in conflict but in unity "with one accord." First of all, v. 14a is the first appearance of women disciples in Acts. Acts includes other women, as in 5:14, and individual figures such as Sapphira, Tabitha, Lydia, and Priscilla. As O'Day points out, women's roles in Acts are limited.[43] According to Roman culture, women were "second-class citizens" to support public leaders, mainly men.[44] The author of Luke follows this Roman model and limits the women's leadership to supporting the apostles' ministry.

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[42] Munck, *Acts of the Apostles,* XXX.

[43] Gail R. O'Day, "Acts," *The Women's Bible Commentary*, ed. Carol A.Newsom and Sharon H. Ringe (Louisville, KY: Westminster/John Knox Press, 1998), 395.

[44] O'Day, "Acts," 395.

Because of this description of women's limited leadership in Acts, scholars question the author's intent in putting "certain women" in v.14a. Mainly, they answer that Luke has to put these women on the list of members in the upper room because they were there.[45] Nevertheless, the identity of these women is controversial. Scholars like Lüdemann interpret σὺν γυναιξὶν (with the women) as "the wives" of the apostles.[46] Barret agrees with this and adds further interpretation to add the words "and children (και τεκνοισ)."[47] For them, it helps the literary context to parallel the story of Jesus' family in Luke 1 and the story of apostle's families in Acts.[48] In other approaches, scholars like Pervo identify the women as the women disciples because Luke tends not to favor mission and ministry of a married couple.[49]

Despite the various interpretations of "certain women," it is remarkable that diverse individuals, including men, women, and even children, were "with one accord (ὁμοθυμαδὸν)." Indeed, these men, women, and children gathered in the same place and dedicated themselves to prayer. In v.15, the author mentions that there were one hundred twenty men, women, and children in the upper room for those days of prayer. Conzelmann highlights that this prayer lasts for ten days.[50] Later, on Pentecost, Peter preached, "Repent, and be baptized every one of you. For this promise is for you, and for

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[45] Gerd Lüdemann, *Acts: The Historical Reconstruction of the Primitive Christianity*, trans. Choongyeon Kim (Seoul, South Korea: Solomon, 2014), 46.

[46] Lüdemann, *Acts*, 46.

[47] Barret, *Acts of the Apostles*, 8.

[48] Barret, *Acts of the Apostles*, 8.

[49] Pervo, *Acts*, 40.

[50] Conzelmann, *Acts of the Apostles*, 9.

your children (Acts 2:38-39)", which underscores the unity of diverse individuals through prayer and the reception of the Holy Spirit's power.

It inspires today's church, especially Cross-Racial and Cross-Cultural congregations, to serve God "with one accord" despite cultural differences. In the next part, we will explore this phrase with other keywords. However, it is still important to note how they were "with one accord" in this part to explore the radicality of spiritual leadership described in this passage.

Key Words

The Mount Called Olivet (v.12) is the sacred place that connects Jesus' past, present, and future. The author's use of this place name gives continuity and integrity to Christianity, which began in the Old Testament, was fulfilled through the life, death, and resurrection of Jesus Christ, and now hopes for the eschatological coming of Jesus Christ.

Conzelmann points out that the prophet Zechariah prophesied that Mount Olivet would be the place of the Messiah's appearance (Zech. 14:4).[51] Jesus went to the Mount of Olives to pray in anguish and agony before he was arrested and betrayed (Luke 22). Although the author of Acts does not mention Mount Olivet specifically as the place of Jesus' ascension in Acts 1:1-11, scholars agree that, by mentioning it in verse 12, the author reveals "The Mount Called Olivet" as the place where Jesus ascended to heaven and commissioned the disciples to become the witnesses of Jesus Christ "in Jerusalem and all Judea and Samaria and to the end of the earth" by the power of the Holy Spirit (v.8). This is also where two men in white garments said, "Jesus will come again in the

[51] Conzelmann, *Acts of the Apostles*, 9.

same way as you saw him depart into heaven (Acts 1:11)."[52] For the apostles and disciples, Mount Olivet is a place of commissioning as spiritual leaders who witness Jesus Christ to the ends of the earth by the power of the Holy Spirit.

The Upper Room (v.13) is the transitional place where the Holy Spirit transforms the believers. In his translation, Pervo translated "τὸ ὑπερῷον" as "a second-floor room" to emphasize that the upper room is a normal meeting place for this community as "a second-floor room of a house or apartment." Barret also agrees that this upper room is common where the disciples "habitually met."[53]

This kind of commonplace room is a place of transformation for the believers in the Old and New Testaments. In his exile to Babylon, Daniel opens the windows toward Jerusalem and prays three times a day in an upper room (Dan. 6:11). Jesus has the last Supper to give his body and blood and commissions the disciples to serve (Luke 22). In Acts, the upper room is where believers anticipate the coming of the Holy Spirit (Acts 1:12-14). In Acts 9, Peter restores Tabitha's life in an upper room.

Conzelmann describes the upper room as "a place of prayer, conversation, and seclusion."[54] This explanation helps to see how the upper room becomes a transitional place. It is a communal place where God the Father, the Son, and the Holy Spirit communicate with the believers through their prayers. It secludes the believers from the busyness of the world. It brings diverse people together in Cross-Racial and Cross-Cultural ministry.

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[52] D. W. Palmer, "The Literary Background of Acts 1.1-14," *New Testament Studies* 33, no. 3 (July 1987), 434.

[53] Barret, *Acts of the Apostles*, 8.

[54] Conzelmann, *Acts of the Apostles*, 9.

Peter, John, and James (v.13) are the first three names on the list of the apostles and reveal the ministry of the apostles as the spiritual leaders of the primitive church. Comparing the list with the list of apostles in Luke 6:13-16, now John comes right next to Peter. Munck associates this change with the ministry of Peter and John in Acts 3, 4 and 8.[55] Pervo identifies Peter, John, and James as the key leaders of the Galilean movement where "the church enjoyed peace, building up strength and living in fear of the Lord. Encouraged by the Holy Spirit, the Church grew in numbers" (Acts 9:31).[56] In Galatians 2:9, Peter, John, and James are introduced as "pillars of the community" who commission Paul and Barnabas to the Gentiles.

"Continually devoting (v.14)" is the verb to indicate what the people in the upper room do. This word occurs five times in the New Testament (Acts 1:14, 2:42, 2:46, and Romans 12:12, 13:6). Significantly, using this verb three times in Acts demonstrates believers in the primitive church continually devoted themselves to prayer (1:14), the teaching of the apostles, communal fellowship, and the breaking of bread (2:42).

"With One Accord (v.14)" is also translated "with one mind or purpose" in the New American Standard Bible. Barret sees this as a Lucan word to indicate the unity of spirit, which also means "being physically together."[57] Fitzmyer also interprets this word as "unanimously, with one mind."[58] Unlike them, Pervo emphasizes that ὁμοθυμαδὸν is not always translated to "of one mind." However, he still translates it as "a common

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[55] Munck, *The Acts of the Apostles,* 7.

[56] Pervo, *Acts,* 47.

[57] Barret, *Acts of the Apostles,* 8.

[58] Fitzmyer, *The Acts of the Apostles,* 215.

life."[59] These different interpretations show the faith community's efforts for unity, who may not fully have one mind, but unanimously share one intent and action to share life together.

Prayer (v.14) is the action to which the believers in the upper room dedicated themselves. Scholars agree that persistent prayer is a characteristic of Lucan writing that sets up a significant event.[60] They also indicate the possibility that προσευχῇ could mean "place of prayer" although it is not specified in the verse.[61] Following Philippians 4:6, which translates προσευχῇ as prayer and supplication, the King James Version translated this as "prayer and supplication." Fitzmyer explains that for Luke, prayer is "a communing with God and a mark of Christian discipleship."[62]

Mary, the Mother of Jesus (v.14), is the one who sits with other believers in the upper room. Although this is the last time that Mary shows up in Acts, scholars understand Luke's emphasis on Mary's presence in the upper room is intended to demonstrate the authority of the church.[63] She was the one who gave birth to the Messiah in Luke 1 and now sits with the other believers in the birth of the church.[64] Scholars also highlight that Mary anticipates the "Spirit's outpouring" and sits with others in the birthing process of the church of her son.[65]

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[59] Pervo, *Acts,* 40.

[60] Fitzmyer, *The Acts of the Apostles,* 215.

[61] Barret, *Acts of the Apostles,* 8.

[62] Fitzmyer, *The Acts of the Apostles,* 215.

[63] Pervo, *Acts,* 47.

[64] Pervo, *Acts,* 47.

[65] Fitzmyer, *The Acts of the Apostles,* 215.

To conclude, the meaning and study of these keywords show how the apostles and disciples in the upper room in Acts 1:12-14 grow as spiritual leaders. On Mount Olivet, Jesus commissions them to witness his good news to the ends of the earth by the power of the Holy Spirit. The Upper Room is a spiritually transitional place where spiritual leaders are empowered and transformed by the power of the Holy Spirit. In this holy transformation, the spiritual leaders 1) devote themselves 2) in prayer 3) with unanimous purpose and action of the faith community. The list of the apostles, women disciples, and Mary, the mother of Jesus, indicates that everyone who personally witnessed the life, death, and resurrection of Jesus Christ as a historical event can become spiritual leaders to serve the faith community where the Holy Spirit leads and grows.

Implications for the Broader D.Min. Project

To figure out the reasonable implications for the broader D.Min project, here we bring the questions raised before the exegesis. Because the questions result from the relationship between the general overview of Acts 1:12-14 and spiritual leadership, answering these questions helps discover the reasonable implication for the broader D.Min project.

Who are the spiritual leaders in this text? Where do they come from?

The spiritual leaders in this text are the men and women, who have witnessed the life, death, resurrection, and ascension of Jesus Christ. Mainly, they come from the

Jewish community with few gentiles. However, throughout Acts, the author brings more spiritual leaders beyond the Jewish community.

This implies that the identity of spiritual leaders should be found in Jesus Christ, as witnesses of Jesus Christ. Although today's spiritual leaders cannot go back to the past to see and experience Jesus' suffering, death, and resurrection, the Kerygma of Jesus Christ, by the power of the Holy Spirit, is not limited by time. Just as the resurrected Jesus appears to Paul in Acts 9:1-19, Jesus may come and visit today's spiritual leaders and lead them to witness his good news.

For Duewel, spiritual leaders have the fire of God, which they cannot produce, but which comes through Jesus Christ, who searches our hearts and infills and empowers us by the power of the Holy Spirit.[66] Using this standard in this project will help identify and recruit spiritual leaders according to their ability and skill, and recognize them as witnesses of Jesus Christ. Also, the beginning of the project should become the place where spiritual leaders remember their identity grounded in the good news of Jesus Christ.

How does Jesus call and equip them as spiritual leaders?

The call and equipping of spiritual leaders began with Jesus' commission at his ascension. According to Acts 1:8, Jesus commissions the apostles and says, "you will receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."

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[66] Duewel, *Ablaze for God*, 31.

Prayer of the faith community equips apostles and spiritual leaders by the power of the Holy Spirit to go to the ends of the earth as witnesses of Jesus Christ. In the upper room, a spiritually transitional place, male and female disciples were together with one purpose and openness toward the ministry of the Holy Spirit. Prayer is a tool to which they can steadfastly dedicate themselves to commune with God and the community.

This implies that it is essential for this D.Min project to prepare a place like the upper room for spiritual leaders. In his book, *Becoming a Blessed Church*, Standish points out that the "rational functionalism" of the church makes the life of the church dysfunctional as it emphasizes the committee meetings and programs.[67] He uses the image of respiratory failure where the Holy Spirit cannot circulate in the body of Christ, which will result in the expiration of the church.[68] For this D.Min. project, the upper room should be a dedicated time or place of "prayer, conversation, and seclusion"[69] where the fresh breath of the Holy Spirit will circulate in the body of Christ.

How do the spiritual leaders respond to Jesus and how does their response affect the life and ministry of the primitive church?

Acts 1:12-14 shows that the spiritual leaders respond to Jesus with humble hearts and attitudes. Two events motivate the disciples to respond to Jesus humbly. The first is the promise of the Holy Spirit, which Jesus offers in 1:8. The second is the anticipation of the return of Jesus. This is mentioned by "two men in white robes" who says to the

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[67] N. Graham Standish, *Becoming a Blessed Church: Forming a Church of Spiritual Purpose, Presence, and Power* (Lanham, MD: Rowman & Littlefield, 2016), 25.

[68] Standish, *Becoming a Blessed Church*, 25.

[69] Conzelmann, *Acts of the Apostles*, 9.

disciples, “Man of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven (1:11).”

With anticipation, the spiritual leaders humbly meet and pray with one purpose and openness and bear many fruits. In Acts 1:12-14, the unity of the diverse group of people is the first fruit. In Acts 1:15, Peter shares God’s salvific plan through the life and ministry of Jesus Christ and leads the people in the upper room to prayerfully discern who would replace Judas Iscariot. Matthias and the growing church are the fruits of spiritual leadership.

In *Humble Leadership*, Standish encourages spiritual leaders to be grounded in the humility of Jesus Christ, to willingly follow the leading of the Holy Spirit, and to humbly serve God and God’s people.[70] He also suggests cultivating “humbly effective leadership” with self-awareness, prayer, pursuing unity, and being led by the Holy Spirit.[71]

This implies that the goal of the D.Min project is to cultivate humble spiritual leadership. This project provides a place of prayer where spiritual leaders cultivate humble and effective leadership. It is a place to anticipate the ministry of Jesus Christ in their lives through the power of the Holy Spirit and be rooted in God’s vision, and develop the skills and ability to discern and follow the movement of the Holy Spirit prayerfully.

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[70] N. Graham Standish, *Humble Leadership: Being Radically Open to God’s Guidance and Grace* (Herndon, VA: Alban Institute, 2007), 15.

[71] N. Graham Standish, *Humble Leadership*, 157.

Summary

Overview

Acts 1:12-14 is a transitional passage between Jesus' ascension and Pentecost. In this short passage, the author of Acts emphasizes that Christianity is not a community led by the people, but an ongoing faith community led by God from the Old Testament to today. In this faith community, men, women, and children are united together and dedicated to prayer.

Several Lucan styles are found in the literary context, such as transitional conjunction, the list of the apostles, the women disciples, and Jesus' siblings in the upper room. These are the literary techniques that attest that Christians are witnesses of the suffering, death, and resurrection of Jesus Christ, the Messiah that Jews have waited for.

The historical context is the Kerygma of Jesus Christ. Although Acts 1:12-14 is a short interval and does not mention the Holy Spirit, the Holy Spirit is implied in the anticipation of its coming. This anticipation comes from Jesus, whose life, death, and resurrection these disciples witnessed as a historical event. Acts has many speeches that witness to the kerygma of Jesus Christ, which invites more people, including Jews and gentiles, to become witnesses of Jesus Christ. Spiritual leaders should also experience the kerygma of Jesus Christ as a historical event in their lives and ministries.

The social context is about the certain women in the upper room. Although Lucan tradition has a limited perspective on the role of women disciples, it is remarkable that the text mentions the certain women in the upper room. Despite scholars' different views

about what role these women play — apostles' family or disciples — it is significant that both men and women are spiritual leaders in the upper room who dedicate themselves to prayer with one purpose, mind, and direction by the Holy Spirit.

The keywords are "The Mount called Olivet," "the upper room," "Peter, John, and James," "continually devoting," "with one accord," "prayer," and "Mary the Mother of Jesus." Exploration of these keywords guides the way for the growth of these spiritual leaders:

1. It is Jesus Christ who calls and commissions them to receive the power of the Holy Spirit and become the witnesses of Jesus Christ.
2. Spiritual leaders need a place of "prayer, conversation, and seclusion" where the power of the Holy Spirit may anoint them.
3. Spiritual leaders devote themselves to the church's life, the body of Christ, and pray before they act in unity in Christ.

There are three implications for the broader D.Min project. First, because spiritual leaders are the witnesses of Jesus Christ, it is important to recruit leaders who witness the life, death, and resurrection in their personal and ministerial life in addition to possessing gifts for leadership. Also, at beginning of the project, these spiritual leaders need space and time to remember how Jesus commissions them as his witnesses.

Second, spiritual leaders need a place like the upper room. This place defies the rational functionalism culture, which rules the church with the vote, agenda, and

business. Spiritual leaders dedicate themselves to consistent prayer, conversation, and presence with the Holy Spirit at certain times and places.

Finally, this D.Min. project is to nurture humbly effective spiritual leaders. Their humility comes from Jesus Christ who humbled himself unto death (Phil. 2:8). The project needs to provide room for anticipation, vision, and discernment to follow the movement of the Holy Spirit humbly.

Conclusion

Acts 1:12-14 is a powerful foundation on which to build spiritual leadership. This passage helps spiritual leaders find their identity in the life, death, and resurrection of Jesus Christ. It also explains that spiritual leaders need a spiritually transitional place, such as the upper room, where they can pray with a common direction and mind. It also challenges this D.Min project to pursue humbly effective leadership, where leaders may anticipate, vision, and follow the Holy Spirit.

After building upon this solid biblical foundation of spiritual leadership, the next chapter explores its historical foundation. While Acts 1:12-24 introduces the essence of spiritual leadership and the significance of daily and communal prayer, the historical foundation provides the basic components of spiritual leadership. By examining the life and ministry of William Scranton, a pioneer American missionary in Korea, the historical foundation reveals the virtues of humility, love, and sacrifice embodied by spiritual leaders.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Introduction

William Scranton was a pioneer missionary from the Methodist Episcopal Church, North, who shared his spiritual leadership in Korea from 1885 to 1922. His ministry in Korea shows how he struggled as a pioneer missionary, a cross-racial and cross-cultural minister, and overcame these challenges with spiritual leadership rooted in the love of Jesus Christ.

Over thirty years of ministry in Korea, he healed Koreans' physical and spiritual wounds with the love of Christ. With his mother, Mary Scranton, who was also a pioneer missionary in Korea, William built hospitals, dispensaries, schools, and churches in Korea, translated the Bible, worked with other missionaries to make an English-Korean dictionary and developed spiritual leadership in both missionaries and Korean leaders.

It is sad to realize that William was forgotten after he resigned from his missionary position in Korea and ordained ministry in the Methodist Episcopal Church in 1907. However, since the 2000s Ahyun, Sangdong, and other Korean Methodist Churches, which were built and influenced by Scranton's leadership, invited scholars of Korean Christianity to revisit and reexamine the life and mission of William Scranton. Their study reveals the depth of spiritual leadership that Scranton cultivated and nurtured in the development of the Korean Methodist Church.

Korea 1885-1922: Never a Calm Land

To William Scranton and other pioneer missionaries, Korea was a challenging mission field with many cultural and language barriers. As many missionaries recall, Korea was known "Hermit Kingdom of Asia" and "Land of the Morning Calm."[1] Korea looked peaceful and calm, but this eastern country was not calm. It had the ways of resonating the noise caused by its differences with the missionaries from the West. Rosetta Sherwood, a medical missionary to Korea in 1890, remembered this awareness of differences on her first day in Korea.[2]

> I can't say that it [Korea] looks very inviting, though I am bound to make the best of it. The hills and mountains are irregular in outline, very steep, rocky and almost barren…. They [Koreans] look rather picturesque all dressed in white from head to foot. We only see the men; the women do not go out until after sunset, when the men go in. Rather a novel custom, but rather a good one so far as the men are concerned it seems to me. I wonder how our American men would like it?[3]

In addition to its different landscape, dress code, and gender customs, Chung-Shin Park pointed out that "Anti-Western" and "Anti-Christian" attitudes became obstacles to missionaries just starting missions in Korea in the late 1880s.[4] Korean culture based on Confucianism hugely influenced these anti-Western and anti-Christians' attitudes.

According to Ki-Baik Lee, the Joseon Dynasty, which ruled Korea at that time, valued Confucianism, a religious foundation which explained "the origins of man and the universe in metaphysical terms" by defining respectful ways of relating to others based

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[1] Sherwood Hall, *With Stethoscope in Asia: Korea* (Seoul, South Korea: Good Seed Publishing Company, 1984), xv.

[2] Hall, *With Stethoscope in Asia: Korea,* xv.

[3] Hall, *With Stethoscope in Asia: Korea,* xv.

[4] Chung-Shin Park, *Protestantism and Politics in Korea* (Seattle, WA: University of Washington Press, 2003), 19.

on differences in gender, age, and social status.[5] This religion supported *Yangban* bureaucracy, the class system of Joseon Dynasty, and bolstered the practice of discriminating against women to emphasize the superiority of men.[6] It also affected Joseon government's international relationships, opening Korea only to China.[7] Park highlighted these "Sinocentric politics," where the Korean government and upper class could do nothing without orders from the Chinese.[8]

In the late 1880s, the Joseon government went through political turmoil, which slowly opened Korea's doors to other countries and changed their anti-Western and anti-Christian attitudes. Following a series of invasions from France, Russia, China, and Japan, the Joseon government in 1882 signed the Treaty of Peace with the United States in hopes that the United States would protect Korea.[9]

The Treaty of Peace changed the Joseon's attitude from anti-Western and anti-Christian to pro-Western and pro-Christian. The Joseon government opened its doors to protestant missionaries and allowed them to start hospitals and the schools for the benefit of Korea.

However, this did not mean that local people welcomed missionaries. They did not trust missionaries and felt insecure with them. Mary Scranton, William Scranton's mother who went to Korea as a missionary for education, wrote in her early report that

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[5] Ki-Baik Lee, *A New History of Korea* (Seoul, South Korea: Ilchokak, 1984), 166.

[6] Lee, *A New History of Korea*, 27.

[7] Deokjoo Rhie, *The First Women of Korean Churches* (Seoul, South Korea: Hongsung Sa, 2006), 39.

[8] Park, *Protestantism and Politics in Korea*, 8.

[9] Park, *Protestantism and Politics in Korea*, 21.

children and women were panicked when they saw the missionaries and ran away from them.[10] They called the missionaries "Western goblins" and spread the rumors that missionaries kidnap children to make the medicine and drink their blood.[11]

Despite Koreans' prejudice against missionaries, the missionaries continued to care for the suffering among the Korean people. The danger of ongoing wars between China, Japan, and Russia loomed. The Sino-Japanese War raged from 1894 to 1895, and Russo-Japanese War from 1904 to 1905.[12] Ironically, scholars of Korean church history agree that the care they received from missionaries during the wars opened Koreans' hearts to missionaries and Jesus Christ.[13] However, war still brought danger to the missionaries as many became sick and even died. When Japan began its occupation of Korea in 1910, political divisions among missionaries emerged and many suffered persecution.[14]

Overview of William Scranton's Life and Mission in Korea

> I left Nagasaki Tuesday, April 28th, early in the morning, and after a stop of a day and a half in Fusan (the port on the southern extremity of Korea and one nearest to Japan,) was safely landed on the shores of the "land of morning calm" on the Sunday following May 3rd…. Only a feeling I constantly have that I am being led, and am working out a part of a greater plan as an instrument in His hands; with

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[10] Hyunjin Lee and Baeyoung Lee, *Scranton Who Shone the Light of Women Education* (Seoul, South Korea: Ewha Womans University, 2008), 37.

[11] Lee and Lee, *Scranton Who Shone the Light of Women Education*, 41.

[12] Lee and Lee, *Scranton Who Shone the Light of Women Education*, 41

[13] Deokjoo Rhie, *Good Samaritan's Love Story in Korea: Life and Mission Works of Mrs. Mary Fletcher Scranton and her son William Benton Scranton, the Pioneer Missionaries to Korea* (Seoul, South Korea: Gong-Ok Publishing House, 2014), 720.

[14] Lee, *A New History of Korea.* 309, 313.

> the knowledge that I do what seems best according to the light I have, has kept me from discouragement.[15]

This is William Scranton's first letter to John Reid, Corresponding Secretary of the Methodist Episcopal Church, since his arrival in Korea on May 3rd, 1885. In the letter, William already mentioned several challenges of the mission, such as local people's distrust of missionaries, unsanitary conditions, and his concerns about where he would begin the ministry.[16]

Despite these challenges, Scranton was assured that God led him in God's greater plan. In his book, *Good Samaritan's Love Story in Korea,* Dr. Deokjoo Rhie describes how God called Scranton to the greater plan for the Korea mission through his mother, Mary Scranton.[17] In 1883, Mary began to pray for Korea with her Woman's Foreign Missionary Society (W.F.M.S.) when L. B. Baldwin, a member of W.F.M.S., suggested a Korean mission, donated a special fund, and initiated prayers for Korea.[18] In 1884, as Korea opened its doors to the missionaries, Mary was asked to go to Korea with her son, William, who was already a successful doctor in Cleveland, Ohio.[19] After a month of discernment Mary and William responded to God's call to Korea. In December 1884, when William was ordained as an elder, Mary was commissioned as a missionary in the

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[15] William Scranton, *A Sourcebook on William B. Scranton,* ed. Hyŏngu Pak and Sinkwon Kim, (Seoul: South Korea, Gongok Publisher, 2018), 2:63.

[16] Scranton, *A Sourcebook on William B. Scranton,* 2: 68-91.

[17] Rhie, *Good Samaritan's Love Story in Korea,* 92.

[18] Lee and Lee, *Scranton Who Shone the Light of Women Education,* 18-19.

[19] Rhie, *Good Samaritan's Love Story in Korea,* 92.

Methodist Episcopal Church.[20] When they arrived in Korea, Mary was fifty-three years old, and William was twenty-nine years old.[21]

In 2014, as a pioneer historian of William Scranton's life and ministry, Dr. Deokjoo Rhie published *Good Samaritan's Love Story in Korea,* as a culmination of his fifteen years of studying Scranton.[22] In this book, Rhie introduces three distinct periods of Scranton's Korean mission, each separated by Scranton's two sabbatical trips to the United States and Switzerland. Each period illustrates how Scranton built spiritual leadership to overcome cultural, religious, and spiritual barriers, ultimately spreading the Kingdom of God in Korea.

The first period is 1885–1891, before his first sabbatical year in the United States. Rhie names this period "the season of pioneering," when Scranton learned Korean culture, religions, and customs through his medical mission. He also supported Mary Scranton and Henry Appenzeller, who were in charge of the education mission.[23] Learning the importance of communication for mission, Scranton studied Korean and worked with other missionaries from different denominations to make an English-Korean dictionary and to translate the Bible.[24]

The second period is 1892–1898, before his second sabbatical year to Switzerland. Rhie identifies this time as "post-opening," where Scranton overcame

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[20] Rhie, *Good Samaritan's Love Story in Korea,* 90-99.

[21] Rhie, *Good Samaritan's Love Story in Korea,* 90-99.

[22] Rhie, *Good Samaritan's Love Story in Korea,* 12.

[23] Rhie, *Good Samaritan's Love Story in Korea,* 157.

[24] Rhie, *Good Samaritan's Love Story in Korea,* 157.

cultural barriers and enlarged God's Kingdom in Korea.[25] As the superintendent of the Korean Mission Conference, he traveled by walking to oversee the missionaries in various provinces and to nurture and develop Korean leaders. Wherever he visited, Scranton opened with a revival, proclaimed the good news of Christ, and baptized people. During this trip, Scranton's capacity to embrace Korean culture was evident as he ate Korean food, communicated with local Koreans, and baptized them with respect for their culture.[26] Churches grew and the number of the local Korean Christian leaders increased.[27] Scranton's leadership expanded to support the Southern Methodist Church, which initiated a Korean mission.

The third period was1899-1906, ending with Scranton's resignation from the Korean mission. Scranton's ministry as the superintendent brought achievements from missions and expanded their capacity to embrace Koreans, who were suffering under the Japanese invasion of Korea.[28] It was a fruitful season to celebrate the first ordination of Korean pastors, new church and hospital buildings, and massive growth of the church. However, it was also the most challenging season due to political turmoil from Japan's push to occupy Korea. Scranton's conflict with the bishop, who supported Japan and provided a Japan-centered mission in Korea, caused him to resign from the mission. Despite his resignation, Scranton continued to work as a doctor in Korea until 1915, advocating for Koreans, and continuing to support God's mission in Korea.[29]

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[25] Rhie, *Good Samaritan's Love Story in Korea*, 256-257.

[26] Rhie, *Good Samaritan's Love Story in Korea*, 390-391.

[27] Rhie, *Good Samaritan's Love Story in Korea*, 419.

[28] Rhie, *Good Samaritan's Love Story in Korea*, 549.

[29] Rhie, *Good Samaritan's Love Story in Korea*, 757-769.

In conclusion, Scranton's ministry in Korea exemplifies how his development of spiritual leadership enabled him to navigate his cross-racial and cross-cultural ministry setting in Korea, allowing him to embrace the challenges in Christ's love and collaborate with Koreans to expand God's Kingdom. As a Good Samaritan to Korea, Scranton stood as a spiritual leader who demonstrated intercultural competency with evidence of humility, love and sacrifice.

Spiritual Leader as a Good Samaritan

In Luke 10:36, Jesus introduced the Good Samaritan as a true neighbor of the one attacked by the robber. The story illustrated a contradiction because none of the Jews helped, but a Samaritan, who was not welcomed by Jews (John 4:9), was humble, merciful, and compassionate in helping the one who was wounded. At the end of the story, Jesus said, "go and do the same" (Luke 10:37).

Speaking of Scranton's spiritual leadership, Korean church historians agree that Scranton was a successor of the Good Samaritan who came to Korea and did what Jesus said. This approach was started by Scranton himself, who introduced a "Good Samaritan Project" to build more hospitals and dispensaries for the poor and the sick.[30] This is Scranton's letter to Dr. John Reid in August 13, 1887 about Good Samaritan project:

> It has seemed to me that here lies the acme of true medical missionary work. We can thus minister to the afflicted in their affliction, and perform such kindly services as are enjoined upon us. Many lives should thus be saved and who can say how many souls in consequence will be reached that would otherwise be lost? I sincerely trust we shall be permitted to start such a Good Samaritan Hospital at once.[31]

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[30] Scranton, *A Sourcebook on William B. Scranton*, 2:111-112.

[31] Scranton, *A Sourcebook on William B. Scranton*, 2:111-112.

This vision of the Good Samaritan project was triggered when Scranton opened "Universal Hospital" in Jeong-dong, Seoul. In the same letter, Scranton reflected on his previous experience working with Dr. Allen, a Presbyterian medical missionary, at the government hospital.[32] While he was limited to meeting and taking care of the upper-class patients there, Scranton treated the more significant numbers of patients mostly coming from the lower class. His patients averaged more than 500 a month in August 1887 and grew dramatically every week.[33]

From 1888 through 1890, Scranton fulfilled his vision to build three dispensaries around the "Great East Gate," "Great West Gate," and "Great South Gate" in Seoul, where the poor, sick, and outcast were welcomed.[34] Scranton was a Good Samaritan who loved Koreans who suffered from disease, oppression, war, and poverty by the love of Christ, and brought physical and spiritual healing. His Good Samaritan example transformed these three dispensaries into faith communities, which have now become strong churches, the spiritual backbone of the Korean Methodist Church. The evidence of his humility, love, and sacrifice illuminates the components of Scranton's spiritual leadership.

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[32] Scranton, *A Sourcebook on William B. Scranton*, 2:111-112.

[33] Scranton, *A Sourcebook on William B. Scranton*, 2:111-112.

[34] Rhie, *Good Samaritan's Love Story in Korea*, 876.

Evidence of Humility

In his book, *Humble Leadership*, N. Graham Standish defines humility in spiritual leadership as "a state of being in which we seek and serve God's will in everything."[35] Believers reach this state with awareness of who we are without God, appreciation for the Holy Spirit who connects us with God and God's will, and willingness to serve God and others.[36]

Scranton was a humble leader who sought and served God's will in everything as a servant of God. Although his humility was evident throughout his ministry, it helped him in his first mission period from 1885 to 1891. He affirmed God's call, came to Korea, humbly learned about different Korean cultures, and opened himself to embrace them.

God's Will

In his reflection on the voyage to Korea in 1885, Scranton called it a "journey to terra incognita" and "journey to God's mystery."[37] This mysterious journey started when Scranton was asked to go to Korea with his mother as a missionary. To respond to this call, he first learned how to seek and follow God's will.

In 1884, Scranton first learned to discern God's will through his own disease. When Mary and William were first asked to go to Korea, they could not promptly

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[35] N. Graham Standish, *Humble Leadership: Being Radically Open to God's Guidance and Grace* (Herndon, VA: The Alban Institute, 2007), 15-16.

[36] Standish, *Humble Leadership*, 15-17.

[37] Rhie, *Good Samaritan's Love Story in Korea*, 108.

answer. Mary was already fifty-one years old, and William Scranton was a successful surgeon in Cleveland, Ohio. Scholars find his success remarkable because Scranton's father passed away when he was sixteen years old and his mother was forty-one years old.[38] After Mary supported Scranton's education at Yale College and New York College of Physicians and Surgeons, Mary and William tended to support the church's mission by prayers and donations. They did not think of them becoming the missionaries.[39]

It was while William Scranton was sick with typhoid fever that both he and Mary discerned God's call to serve Koreans as missionaries themselves.[40] Because William's wife was taking care of their children, Mary took care of William.[41] A month later, when William recovered, both Mary and William decided to go to Korea as missionaries.

Although there is no record of what happened while William was sick, Rhie speculates that Scranton's time in bed under his mother's care became an opportunity for discernment, which led him to give up his successful life to seek God's will for them and Korea.[42] Supporting this interpretation are many letters where Scranton first seeks God's will, God's call, God's guidance throughout his life and mission in Korea. Here is one example of his humility in seeking God's will in his trip as the superintendent of Chang Chi Nai, Kyungki Providence, in 1893.[43] Scranton said, "It is God's trip, not mine. I have

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[38] Lee and Lee, *Scranton Who Shone the Light of Women Education,* 15-16.

[39] Lee and Lee, *Scranton Who Shone the Light of Women Education,* 15-16.

[40] Rhie, *Good Samaritan's Love Story in Korea,* 92.

[41] Rhie, *Good Samaritan's Love Story in Korea,* 92.

[42] Rhie, *Good Samaritan's Love Story in Korea,* 92.

[43] Scranton, *A Sourcebook on William B. Scranton,* 2:368-371.

offered Him every power I have, and expect Him to lead me, use me, and send me here or there, make delays or quick trips, obstacles, and smooth paths just to suit His plans."[44]

Medical Mission as a Plow of Evangelism

Scranton's humility was evident in his medical mission. In his letter to Superintendent C. H. Fowler in which he shared his vision of the Good Samaritan Project, Scranton said that the medical mission should be like a "plow of farming" to open and improve the path to Christ, just like John the Baptist prepared the way of the Lord (Mark 1:2-3).[45]

Despite Koreans' distrust of Western doctors at the beginning of the medical mission, Koreans came to welcome them after a medical missionary had cured the queen's cousin of fatal wounds. Scranton did not become arrogant with the change in people's response to the medical mission, but humbled himself to remember that the goal of a medical mission is not limited to physical healing, but should lead to spiritual healing by sharing the gospel of Jesus Christ.

For Scranton, the medical mission was also a plow to his heart to open himself to learn about Korea's different cultures. Rhie highlighted that in his early report in Korea, Scranton addressed how the medical mission was challenged to fight superstition, ignorance, dysfunctional customs, and conventions.[46] For example, he was rejected by the female patients because of Confucianism practice. He had patience wearing a lucky

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[44] Scranton, *A Sourcebook on William B. Scranton*, 2:370.

[45] Scranton, *A Sourcebook on William B. Scranton*, 2:158-159.

[46] Rhie, *Good Samaritan's Love Story in Korea*, 157.

charm written by a Buddhist monk, and was forced to worship and donate to a shaman-god to stop a plague.[47]

These kinds of experiences helped Scranton understand Korean culture and dream of more "Good Samaritan Hospital projects." Indeed, after he built dispensaries, he placed the Bible and the flyers about Jesus there, prayed and worshipped with the patients, and assigned local Christians to listen, pray, and share the gospel with the patients and people in town.[48]

Press Mission for Communication

Scranton's press mission also shows his humble leadership in communicating with Koreans effectively. While the medical mission helped Scranton open himself to listen to and learn of the terrible plight of Koreans suffering from disease, dysfunctional customs, and discrimination, the press mission encouraged him to develop better communication to share the gospel of Jesus Christ.

In his letter to the Missionary Board in 1890, Scranton appealed for a press ministry after observing how the higher illiteracy rate caused more discrimination, suffering, and injustice, between different social classes and genders.[49] He said, "It is a fact that the Missionary, besides preaching Christ, curing the sick, and teaching in foreign

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[47] Rhie, *Good Samaritan's Love Story in Korea*, 157.

[48] Rhie, *Good Samaritan's Love Story in Korea*, 244.

[49] Scranton, *A Sourcebook on William B. Scranton*, 2:180-181.

knowledge, must also make a beginning of literature for the country, and give it according to correct standards."[50]

As a result of this letter, the Missionary Board supported Scranton in forming a committee to make an English-Korean dictionary and to translate the Bible.[51] Even after Scranton's time, the committee continued to translate the Bible, the Christian doctrines, Catechism, the General Rules for Korean Christians, and many other resources.[52] These were used to teach, nurture and develop better communication with local Christians in hospitals, schools, and churches.

Rhie also highlighted that Scranton's press mission helped Koreans read about Christians' holy life and reexamine their practices of relating and treating others differently according to Confucianism values, and change their practices to treat and serve others equally in Christ's love.[53] The press ministry accelerated the development and nurturing of local Korean leaders such as ordained pastors and Bible women by providing Bible classes, theological education, and eventually building a seminary.[54]

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[50] Scranton, *A Sourcebook on William B. Scranton,* 2:180-181.

[51] Scranton, *A Sourcebook on William B. Scranton,* 2:180-181.

[52] Rhie, *Good Samaritan's Love Story in Korea,* 875-877.

[53] Rhie, *Good Samaritan's Love Story in Korea,* 462.

[54] Rhie, *Good Samaritan's Love Story in Korea*. 634.

Sabbatical Leaves

Sherwood Hall, another medical missionary, emphasized sabbatical leave as a typical practice for the Methodist Episcopal Church missionaries every seventh year.[55] Missionaries kept this rule with humility to invite God to renew their bodies, souls, spirits, and their mission field.

According to the scholars, Scranton had sabbatical years in 1891 and 1898, which built a humble rhythm of ministry with pause, listening, and renewing God's call.[56] Both times, for Scranton and his family, Sabbatical leave became time to pause from the busyness of ministry, rest to take care of themselves, and be renewed by the power of the Holy Spirit.

For example, in his letter to Adna B. Leonard, the new Corresponding Secretory of the Methodist Episcopal Church, Scranton exhibited his humility by being aware of his limits in dealing with his conflict with Dr. McGill, a medical missionary and undergoing family sickness. By requesting a sabbatical leave, he tried to let go of his control through the leave.[57]

> The subject of my return home, I have very much regretted to take up, for I have many things left. Yet I am conscious I cannot do the same amount of work I could when I came. I have had a very busy Summer and Fall and am feeling with all my anxiety somewhat different from what I would wish.[58]

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[55] Hall, *With Stethoscope in Asia: Korea*, 310.

[56] Rhie, *Good Samaritan's Love Story in Korea, 875-876.*

[57] Scranton, *A Sourcebook on William B. Scranton*, 2:233-236.

[58] Scranton, *A Sourcebook on William B. Scranton*, 2:235.

Following a year of rest and healing in their homeland, America in 1891, Scranton returned to Korea in 1892 strong enough to become the superintendent of the Korean mission conference. He also brought enough financial resources from the U.S. to build three new dispensaries for the Good Samaritan Project.[59]

This rhythm of pause and renewal happened in Scranton's second sabbatical leave, too. The letters to William Smith, an interim Corresponding Secretary, from Louisa Scranton, William's wife, revealed that William Scranton needed this sabbatical even more than his first.[60] Scranton was struggling with homesickness after his family went to Switzerland for the children's education.[61] He reported suffering from the burdens of ministry as the superintendent, relating conflicts between the missionaries, overseeing the missionaries who were not following his supervision, and supporting and helping the families of the missionaries who were sick or died.[62]

Rhie describes the renewing presence that Scranton brought to Korea after his second sabbatical, in Switzerland with his family.[63] Scranton continued to serve as superintendent, published General Rules for Koreans, and led the building of a new

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[59] Rhie, *Good Samaritan's Love Story in Korea*, 267.

[60] Scranton, *A Sourcebook on William B. Scranton*, 2:604-606.

[61] Scranton, *A Sourcebook on William B. Scranton*, 2:604-606.

[62] Scranton, *A Sourcebook on William B. Scranton*, 2:610-612.

[63] Rhie, *Good Samaritan's Love Story in Korea*, 472-473.

sanctuary of Sangdong Church, which was a transformation of the dispensary near the Great South Gate.

Evidence of Love

In his book, *Ablaze for God*, Wesley L. Duewel considers "love" the secret of spiritual leadership.[64] For him, this love is agape love and Christ's love that the Holy Spirit pours out to us to love others.[65] Explaining love for the unsaved and the church, Duewel introduces "a continuing yearning love for a particular place or people."[66] Duewel, who was also a missionary to India, experienced this continuing yearning love in the way that God gives holy burden to any particular group of people and the place that God has called us.[67]

In Scranton's ministry, "a continuing yearning love" for Korea had grown and is more evident in the second (1892–1898) and third (1899-1906) periods of his mission. In the first period, Scranton was still new to Korea and learning Korean cultures while providing a place of healing and salvation as a missionary. In his second and third periods, Scranton found his place as an American missionary in Korea to bridge two cultures, help root them in Christ's love, and form a new faith community — the Korean Methodist Church.

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[64] Wesley L. Duewel, *Ablaze for God* (Grand Rapids, MI: Zondervan, 1989), 96.

[65] Duewel, *Ablaze for God*, 96-98.

[66] Duewel, *Ablaze for God*, 115.

[67] Duewel, *Ablaze for God*, 115.

In a cross-racial and cross-cultural context, according to Dr. HiRho Park, this is an example of transformational leadership where God used Scranton's love for Christ and Koreans to create "an alternative human community" where individuals overcome or use their differences to grow in love for one another.[68]

Scranton's ministry of love is shown in his many trips to visit the churches, curtain baptism, his cooperative ministry with the Methodist Episcopal Church, South, and efforts to train and develop local preachers, native helpers, and Korean pastors.

Trips

Scranton's trips were an important part of his ministry where he, as superintendent, oversaw and supervised missionaries spread from Incheon (western part), to Wonsan (eastern part), to Pyongyang (northern part), and beyond. This journey was not easy because of the long distance, the condition of the road, and different life customs during travel. For example, when Scranton traveled to Suwon and Pyongyang in 1895 for three weeks, he walked 685 miles.[69] This is how Mary Scranton described Scranton's spiritual leadership, revealed by his loving efforts to follow Korean customs when he traveled.[70]

> He [Scranton] went away with his little girl's sack slung over his shoulder, purposing to walk all the way there and back. You will probably remember then Korean inns do not look very attractive or the food in the least degree appetizing, but the Doctor is so much in earnest about his work that somehow, he manages to live for the most part on such things as he can procure by the way.[71]

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[68] HiRho Y. Park, *Develop Intercultural Competence: How to Lead Cross-Racial and Cross-Cultural Churches* (Nashville, TN: General Board of Higher Education and Ministry, 2018), 50.

[69] Rhie, *Good Samaritan's Love Story in Korea*, 391.

[70] Scranton, *A Sourcebook on William B. Scranton*, 2:374-375.

[71] Scranton, *A Sourcebook on William B. Scranton*, 2:374-375.

Scranton's evidence of love in his trip touched many people's lives. Of course, according to Rhie, the local people received Scranton and his healing, preaching, and visiting ministry well.[72] However, even without his preaching or healing, people came to believe in Jesus when they saw Scranton, a missionary who diligently walked the long-distance journey, spoke Korean, tried to eat Korean food, and most of all, treated everyone with love regardless of their social status.[73]

According to HiRho Park, "a transformational leader" inspires people to recognize the weakness and strength of cross-racial and cross-cultural ministry and empowers them to grow in transforming a mature community.[74] Scranton was a transformational leader who became an example of love by embracing Koreans as they were and inviting them to a new life with Christ. His spiritual and transformative leadership is embodied in the ways that he baptized the people.

Curtain Baptism

Curtain baptism is an excellent example of Scranton's transformational leadership which exhibited his respect of Korean culture and his willingness to lead Koreans into the new life in Jesus Christ. In 1895, in his trip to Pyongyang, he baptized two women. One of the women, Jeon Samdoek, remembered it as a curtain baptism. [75]

> When Rev. Scranton asked me if I would like to be baptized, I said to him, "I don't know how it could be done. According to Korean custom, women cannot sit

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[72] Rhie, *Good Samaritan's Love Story in Korea*, 326.

[73] Rhie, *Good Samaritan's Love Story in Korea*, 304, 327.

[74] Park, *Develop Intercultural Competence*, 50.

[75] Rhie, *The First Women of Korean Churches*, 26.

> with a stranger, especially a man. Then he answered, 'Let's put a curtain between you and me. But we will make a hole in the curtain so that you can put your head through the hole and I will baptize you.' I did what he said, and my daughter and I were baptized."[76]

In his book *Good Samaritan's Love Story in Korea,* Rhie found significance of curtain baptism as it related to the curtain of the temple torn in two when Jesus died on the cross (Luke 23:45).[77] As the curtain between God and God's people was torn down, the curtain of discrimination based on gender, social status, age, and any other differences was torn down through curtain baptism.[78] The women who were oppressed in Confucian society now found freedom in Jesus Christ.

In his letters, Scranton emphasized the importance of baptism. Curtain baptism was one example of the power of baptism in which Christ invited everyone equally to his family, and everyone is loved equally regardless of their age, gender, social status, or any other human category. Scranton did not hide to baptize people. He found an open place where the local people could watch and desire to be baptized. It was his way to build up "a stronghold" where people would find their new life and identity in Jesus Christ.[79]

> I baptized three today in the day light by a running brook in lieu of Chapel which we have not. I was unwilling to baptize them in semi-secret as a small one Kan room of a house must be. They were not at all perturbed. This place is going to turn out a strong hold I am sure.[80]

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[76] Rhie, *The First Women of Korean Churches*, 26.

[77] Rhie, *Good Samaritan's Love Story in Korea,* 391.

[78] Rhie, *Good Samaritan's Love Story in Korea,* 391.

[79] Scranton, *A Sourcebook on William B. Scranton,* 2:369.

[80] Scranton, *A Sourcebook on William B. Scranton,* 2:369.

The Development of Local Preachers and Native Helpers

Scranton's love for Christ and Korea bore fruit in the development of local preachers and native leadership. From the first year of his ministry, Scranton found a need for more missionaries and asked the Methodist Episcopal Church to send more.[81] Although the Methodist Episcopal Church sent more missionaries, it was not enough to satisfy the needs of the fast-growing church. One of Mary Scranton's mission letters recognized this desperate need when she said, "Please, send at least two more missionaries. It would not be a mistake but a crime if you don't."[82]

Scranton found a solution in developing local preachers and native helpers in ministry. This started by those who were influenced by Scranton's ministry and life. Doekki Jeon, a local preacher (today's licensed local pastor in the United Methodist Church), started his faith journey as a cook in Scranton's house.

According to Rhie, Doekki Joen experienced "love" from Scranton's family.[83] As an orphan coming from the lower class, Jeon was surprised by Scranton and his family, who did not treat him as a servant but a friend and family. Jeon was moved when Scranton invited him to their family worship and intentionally used Korean for Jeon. Jeon learned how Christianity differed from Confucianism and brought freedom, equality, and love to everyone.[84]

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[81] Scranton, *A Sourcebook on William B. Scranton,* 2:108-109.

[82] Rhie, *Good Samaritan's Love Story in Korea,* 437.

[83] Rhie, *Good Samaritan's Love Story in Korea*, 304.

[84] Rhie, *Good Samaritan's Love Story in Korea*, 304.

Later, Jeon became senior pastor of Sang-dong church, which Scranton planted as one of his dispensaries in Seoul. In 1904, when Jeon established a middle school without missionaries' support, Scranton was assured of the Korean church's ability to grow independently. Scranton found his responsibility to develop Korean spiritual leaders and open the way for their ordination.[85]

Scranton continued to work with the press ministry to provide resources to teach leaders and resource Bible and theology classes.[86] He also requested that the Bishop and the Methodist Episcopal Church open the conference and meetings to include voices of Korean preachers and to open ordination for them.[87] With the motto "native church by the native," Scranton ministered to the churches to become "self-supported" and not to depend on the missionaries, but on God.[88]

Evidence of Sacrifice

Finally, evidence of sacrifice is a significant characteristic of Scranton's spiritual leadership. According to Andrew Purves, the author of *The Crucifixion of Ministry*, sacrifice in spiritual leadership is to "let God kill what we can do so that Christ can live in ministry."[89] Using Philippians 2:5-11, Purves emphasizes sacrifice as the core of Jesus' ministry to "humble himself and become obedient to the point of death." Spiritual leaders

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[85] Rhie, *Good Samaritan's Love Story in Korea*, 589.

[86] Rhie, *Good Samaritan's Love Story in Korea*, 589.

[87] Rhie, *Good Samaritan's Love Story in Korea*, 635.

[88] Rhie, *Good Samaritan's Love Story in Korea*, 602.

[89] Andrew Purves, *The Crucifixion of Ministry: Surrendering Our Ambitions to the Service of Christ* (Downers Grove, IL: InterVarsity Press, 2007), 25-26.

succeed in the ministry of Jesus where our will, our ministry, and our ego are sacrificed for Jesus Christ.[90]

Scranton's sacrificial leadership grew throughout his ministry and was strongly exhibited when he resigned as a missionary in 1907.[91] Ironically, his resignation serves as evidence of his sacrificial leadership. Instead of insisting on his way and on-going conflict with Bishop Harris, he chose an alternative path to be present in Korean's lives and serve them with Christ's love. Scranton's resignation was not well received either in Korea nor the United States, and became the reason to undervalue his ministry in Korea.[92] For example, according to the Korean Mission of the Methodist Episcopal Church in May 1922, the names of William Scranton, his wife, and Mary Scranton were omitted from the list of pioneering Korean missionaries.[93] It was H.D. Appenzeller, a son of Henry Appenzeller, another pioneering Korean missionary, who discovered the omission and corrected the list.[94]

Ministry of presence was Scranton's final ministry in Korea. After his resignation in 1907, he did not leave Korea, but remained present as a doctor and faithful Christian, and actively found ways to support other missionaries and share the love of Christ. This shows Scranton's love for God's mission in Korea and his agony after he gave up his missionary position.

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[90] Purves, *The Crucifixion of Ministry*, 24, 42-43.

[91] Scranton, *A Sourcebook on William B. Scranton,* 2:857-858.

[92] Rhie, *Good Samaritan's Love Story in Korea,* 5.

[93] Rhie, *Good Samaritan's Love Story in Korea*, 25.

[94] Rhie, *Good Samaritan's Love Story in Korea*, 24.

Historians found at least three conflicts leading to his resignation. The first is his conflict with Bishop Harris, who was "pro and ultra-Japanese."[95] It was a time when Koreans were so persecuted by the Japanese, who killed their queen, brought the Sino-Japanese War to Korea, and wanted to occupy the country. Bishop Harris, who was a missionary in Japan for thirty years, did not understand Koreans' suffering and misused his trip to Korea to support Japan, the wars caused by Japan, and their ambition to colonize Korea.[96] Scranton strongly appealed to the Bishop and the conference to "sympathize [with Koreans] first and look at Korea from their standpoint." Bishop Harris responded by demoting Scranton from Superintendent.[97]

The second conflict was with his missionary co-workers involved in the ecumenical "union" movement with the Presbyterian Church in Korea. For Scranton, this union movement was led by Presbyterian missionaries with their financial support, which would absorb Methodists into the Presbyterian church.[98] Scranton insisted that Methodists and Presbyterians keep their unique identity while pursuing unity, but his idea was not well received by his colleagues.[99]

Lastly, Korean Christians were upset with Scranton when he disbanded Epworth Young Men's Christian Association at Sang-dong when this association became a resistance movement.[100] When Koreans lost their authority to decide Korea's foreign

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[95] Scranton, *A Sourcebook on William B. Scranton,* 2:791.

[96] Scranton, "Letter to Dr. Leonard," 791.

[97] Scranton, "Letter to Dr. Leonard," 791.

[98] Scranton, *A Sourcebook on William B. Scranton,* 2:817.

[99] Scranton, *A Sourcebook on William B. Scranton,* 2:817-818.

[100] Rhie, *Good Samaritan's Love Story in Korea,* 663.

relations as a result of the Protectorate Treaty (Eulsa Treaty) in 1905, the church became the center of the resistance movement against Japan.[101] According to Rhie, the movement started as prayer gatherings for Korea. Members soon discussed violent ways to assassinate the *Ilchinhoe*, Japanophile Koreans, who supported the Protectorate Treaty and played a significant role in betraying Korea by giving authority over international relationships to Japan.[102] Despite his understanding and compassion for Koreans, Scranton wanted Korean Christians to avoid violent ways and find peaceful ways to achieve Korean independence. However, most Korean Christians were disappointed in Scranton's leadership for not fully supporting their resistance movement.[103]

In his last report as the Superintendent, Scranton summarized his journey with these conflicts as "warnings to reflect on his ministry and re-center the direction."[104] Rhie highlights that Scranton finished this report by acknowledging that he regretted insisting on his own way with "earnest desire to fulfil Redeemer's Kingdom in Korea."[105]

Reflecting on these conflicts, scholars still debate whether Scranton chose to resign or was forced to leave the mission field, especially with Bishop Harris' pressure on Scranton to support Japan's colonization of Korea.[106] Nevertheless, Scranton resigned as a missionary, willing to let go of his ways and desire for Christ's mission in Korea.

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[100] Rhie, *Good Samaritan's Love Story in Korea*, 25.

[101] Lee, *A New History of Korea*, 310.

[102] Rhie, *Good Samaritan's Love Story in Korea*, 662.

[103] Rhie, *Good Samaritan's Love Story in Korea*, 662.

[104] Rhie, *Good Samaritan's Love Story in Korea*, 747.

[105] Rhie, *Good Samaritan's Love Story in Korea*, 748.

[106] Rhie, *Good Samaritan's Love Story in Korea*, 754.

Scranton's sacrificial love was based on his trust in Christ, who is the Lord of all the missions, and said,

> When I found ministry difficult, I paused and questioned, "Can the church survive in this country after all the missionaries leave?" Although the Adversary opened the door of hell and attacked the churches in Korea, he cannot destroy it because the angels of the Lord are surrounding the church. The Lord is the commander of his army and leads us. His people are safe. Sometimes, you may feel like it is so hard, but your labor will never be meaningless as you work in the Lord.[107]

Indeed, Scranton's sacrificial love based on his trust in the Lord was shown after his resignation when he stayed in Korea for ten more years to continue to provide medical missions and support the mission of the Methodist Episcopal Church.[108]

Conclusion, Summary, and Indications

Overview

The life and ministry of William Scranton, a pioneer missionary from the Methodist Episcopal Church to Korea, reveals his spiritual leadership in Korea rooted in the love of Jesus Christ. Scranton met many obstacles in his cross-racial and cross-cultural setting, such as Confucianism, different cultures and customs, and anti-western and anti-Christian attitudes. While he served in Korea for thirty years, his spiritual leadership developed understanding of his cross-racial and cross-cultural ministry setting in Korea. He embraced the differences between two cultures through the love of Jesus Christ and worked beyond the cultural barrier toward God's Kingdom.

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[107] Rhie, *Good Samaritan's Love Story in Korea,* 546.

[108] Rhie, *Good Samaritan's Love Story in Korea,* 546.

His spiritual leadership is summarized as the "Spirit of a Good Samaritan," which was inspired by Scranton's project to build more hospitals and dispensaries for the outcast. His project was successful in building many hospitals and dispensaries. Scranton did not stop his ministry there, but continued to expand the ministry to share Christ's love through medical missions and nurture spiritual leaders, which transformed these hospitals and dispensaries into faith communities. In this ministry as a Good Samaritan, his spiritual leadership shows evidence of his humility, love, and sacrifice.

Evidence of humility was shown in his first mission period, 1885-1891. He humbly responded to God's call to become a missionary to Korea. When Scranton was in medical ministry as a doctor, he humbly used it as "a plow of heart," which made people's hearts open to the good news of Jesus Christ. Through the press mission, Scranton continued to learn Korean and improve communication methods for the salvation of Koreans. Scranton was also humble to pause from the busyness of ministry and take a sabbatical year to renew his call to ministry.

Scranton showed evidence of love in his leadership in his second (1892-1898) and third (1899-1906) periods of mission. Love fueled his willingness and efforts to embrace Korean culture and create a way to overcome cultural differences to bring the good news of Jesus Christ to Koreans. Scranton walked long distances during his mission trips and followed Korean customs on his travel. He developed curtain baptism to baptize Korean women with respect for their Korean culture. He baptized many Koreans in various settings such as churches, homes, streams, and rivers. Many people witnessed these baptisms, and this became an invitation to Koreans to the love and freedom of Christ, who destroyed all discrimination and oppression by bureaucracy centered on

Confucianism and increasing pressure from Japan's occupation. Out of love, Scranton nurtured and developed local Korean preachers and native helpers, and actively appealed to the Methodist Episcopal Church to open the way for ordination for Koreans.

Despite his loving and humble spiritual leadership, Scranton resigned from being a missionary, and provided the ministry of presence to his colleague missionaries and Korean Christians. His resignation resulted from complicated conflicts with Bishop Harris, his colleagues, and Korean Christians. His continued ministry in Korea as a doctor and faithful Christian testified to his sacrifice of control in exchange for trust in Jesus Christ, who continued to expand God's Kingdom in Korea.

Indication and Support of the Broader D.Min Project

For this D.Min project to build a six-week spiritual leadership training based on a daily prayer journal, this historical foundation inspires the basic components of spiritual leadership such as humility, love, and sacrifice. As Scranton's humble leadership started with God's call and his response, the project provides a place and time where the church leaders open themselves to listen to God's call and respond to it. Responding to God's call, Scranton used his medical gifts to open people's hearts, improve his communication skills, and recognize a time to pause and rest. Listening prayer is a contemplative way for participants to ponder their call, improve their communication with God and God's people, and increase their ability to nurture their humble hearts.

Reflecting on Scranton's loving leadership, the project helps leaders grow as transformative leaders who acknowledge differences and limitations in the community. The participants are invited to pray for people out of their comfort zone through their

daily prayer journals. Renewal of baptism helps them remember Christ's love, which anoints them to serve God's people deeply and broadly.

Scranton's sacrificial leadership may inspire leaders to develop ways to discern God's will in times of challenge. With prayer, journaling, learning, and companionship with other participants, they learn that God's faithfulness leads us to where God's will be done through our spiritual leadership.

Conclusion

William Scranton's spiritual leadership provides a significant historical foundation and is a great example of spiritual leadership. As a pioneer missionary in Korea, he exhibited humility in opening himself to God's mission in Korea, love in bringing the transformative community and leadership of Christ in Korea, and sacrifice in letting the will of God in Christ rule the missions in Korea. His example influences this D.Min project to nurture humble leaders who ground their ministry in God's call, loving leaders who willingly go and love God's people, and sacrificial leaders who continue to discern God's will and lean on the ministry of Christ. Listening prayer is a practical tip for spiritual leaders to nurture these fundamental components of spiritual leadership.

Following the historical foundation's introduction of humility, love, and sacrifice as the basic components of spiritual leadership, the next chapter examines the theological foundation. The doctrine of universal priesthood explores how spiritual leaders live in the priesthood of all believers, wherein their spiritual gifts are recognized and utilized for the common goodness of the church, the body of Christ. It also describes how Jesus Christ empowers spiritual leaders to enhance their spiritual gifts through the transformative power of the Holy Spirit.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

The priesthood of all believers is a doctrine that tells us who the believers are and where their identity comes from. In their book, *Introduction to Theology*, Thomas and Wondra locate this as a part of the doctrine of ministry. This is their radical way to expand the doctrine of ministry from the limits of "concerns of the office or function of the members" to include finding "the calling of all members of the church."[1]

According to biblical scholars, the call of priesthood on all members of the church comes from God. In *Royal Priesthood,* T.F. Torrance explains the priesthood of all believers as a biblical and theological foundation for the ecumenical church to affirm their call as the body of Christ and to embrace the ordained ministry of men and women.[2] For Torrance, God is the One who gave this holy identity to the believers. In the Old Testament, priests witnessed God's revelation and presented it to the Israelites as mediators.[3] In the New Testament, Jesus Christ is "a great high priest" of all believers (Hebrew 4:14). Torrance found a connection between Jesus as the high priest and the

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[1] Owen C. Thomas and Ellen K. Wondra, *Introduction to Theology*, 3rd ed. (Harrisburg, PA: Morehouse Publishing, 2002), 302.

[2] Thomas F. Torrance, *Royal Priesthood: A Theology of Ordained Ministry* (London, United Kingdom: T&T Clark LTD, 2000), ix-xvii.

[3] Torrance, *Royal Priesthood,* 3.

priesthood of all believers in the ministry of the church.[4] Our Christ, the high priest, sacrificed for all. The church's worship, ministry, and life should become the priesthood that offers Christ's sacrificial love to all. Christians are called to embody this call of the ministry of the church as the royal priesthood.[5]

In the tradition of the church, the priesthood of all believers has been interpreted and experienced in different ways. Martin Luther understood it as the foundation of reformed theology, finding Christians' freedom in Jesus Christ to directly present, pray, teach, and preach without the mediation of the ordained clergy.[6] In his article "On Christian Liberty," Luther highlights that Christ is the Priest "who imparts and communicates to every believer," and the believers need faith in Jesus Christ to access the priesthood in Jesus Christ.[7]

While Luther calls all believers priests of Jesus Christ, John Wesley differentiates the priesthood and prophethood between believers. In his sermon "Prophets and Priests," Wesley insists that the high priesthood of Jesus Christ empowers laity to be his prophets to preach and teach the Word of God and clergy to be his priests to administer the sacraments.[8] In this sermon, Wesley expressed his desire for all Methodists to become

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[4] Torrance, *Royal Priesthood,* 16.

[5] Torrance, *Royal Priesthood,* 16-18.

[6] Martin Luther, "On Christian Liberty," in *The Ninety-Five Theses, On Christian Liberty, and Address to the Christian Nobility* (Overland Park, KS: Digireads.com Publishing, 2019), 34.

[7] Luther, "On Christian Liberty," 33.

[8] John Wesley, "Prophets and Priests," in *John Wesley's Sermon: An Anthology* ed. Albert C. Outler and Richard P. Heitzenrater (Nashville, TN: Abingdon Press, 1991), 543-544.

prophets and cooperate with the priests of the Anglican church to pursue the unity of the church.[9]

Elisabeth Schüssler Fiorenza succeeds Luther and Wesley and emphasizes Jesus Christ, whose "highly priestly" action was once for all.[10] For Schüssler Fiorenza, Jesus' highly priestly action invites all believers — women and men equally — to share their gifts of the Spirit to build the body of Christ, including women's ordination.[11] This theological approach was demonstrated in her article "Should Women Aim for Ordination to the Lowest Rung?" to question Article 29 of the Dogmatic Constitution of the Church of the Vatican, which does not allow women to be ordained as the diaconate.[12]

As a result of exploring the doctrine of the priesthood of all the believers in scripture, tradition, and experience, some questions remain to be explored.

- What is the role and function of Jesus Christ calling all his followers into his priesthood?
- If the priesthood of all believers is for all, why do we need ordination? How can laity and clergy work together as priests of Jesus Christ?
- As Luther, Wesley, and Schüssler Fiorenza proclaimed the priesthood of Jesus Christ in the context of the division of the church, can the priesthood of Jesus Christ contribute to the unity of the church?

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[9] John Wesley, "Prophets and Priests," in *John Wesley's Sermon,* 544.

[10] Elisabeth Schüssler Fiorenza, *Discipleship of Equals: A Critical Feminist Ekklēsia-Logy of Liberation* (New York, NY: Crossroad, 1993), 34.

[11] Schüssler Fiorenza, *Discipleship of Equals,* 34

[12] Schüssler Fiorenza, *Discipleship of Equals,* 24.

- What is the church's understanding of the priesthood of Jesus Christ?

With these questions, this chapter seeks to understand the development of the priesthood of all believers in scripture, tradition, holy experience, and reason. It also explores how the doctrine of the priesthood of all believers supports my D.Min project, which is to build spiritual leadership in a cross-racial and cross-cultural ministry.

The Priesthood of All Believers in Scripture, Tradition, Experience and Reason

Scripture – The Royal High Priest

In his article "Priests and Levites," Robert Kugler describes the root of the word "Priest" with verbs, which indicates their actions in the presence of the divine.[13] As the root of *kahen* (to act as a priest), *kohen* (priest), and *khehunah* (priesthood), *khn* is understood as a root related to *kanu* (the Akkadian verb meaning "to bend down and to revere") and *kwn* (the Semitic root meaning "to stand upright").[14] For Kugler, these actions shown in the meaning of *khn* emphasize the role of priests as "ritual specialists and mediators between God and people."[15]

Although Torrance also understands priests in the Old Testament as "mediators of God's Word," his approach is different from Kugler's. For Torrance, *dabar* (the root of *debir*, The Holy Place of God's Word) is a more important word in understanding priesthood in the Old Testament, as it signifies the dual reality indicating God's Words

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[13] Robert Kugler, "Priests and Levites," in *The New Interpreter's Dictionary of the Bible*, ed. Katherine Doob Sakenfild and others (Nashville, TN: Abingdon Press, 2006), 4:597.

[14] Kugler, "Priests and Levites,"in *The New Interpreter's Dictionary of the Bible,* 4:597.

[15] Kugler, "Priests and Levites,"in *The New Interpreter's Dictionary of the Bible,* 4:596.

and the event of God's Word manifest.[16] This dual reality of *dabar* gives dual characteristics to the priesthood of the Old Testament as witness of "God's revealed will" and mediator who brings this God's manifestation in the Word to the people.[17]

Despite their call to witness and mediate God's Words, the essential function of the priest in the Old Testament was not preaching, but ministering sacrifice. In his book *Sage, Priest, Prophet: Religious and Intellectual Leadership in Ancient Israel*, Joseph Blenkinsopp insists that it was only after the Babylonian conquest that the priests' sermons were found in Old Testament texts such as "Mosaic Homilies" in Deuteronomy and the short sermons in Chronicles.[18] He also mentions that, although the responsibility of priests was "the maintenance, transmission, and teaching of the laws," their most important responsibility was to become "sacrificial specialists."[19]

This function of the priesthood in the Old Testament as "sacrificial specialists" means that their way to witness and mediate the Word of God is not limited to the verbal, but to manifest their divine experience with God in the Holy Place of God's Word to God's people through sacrifice. Torrance supports this argument with the introduction of the high priesthood in the Old Testament through Moses, Aaron, and the tribe of Levi.[20] Moses mediated God to God's people by manifesting God's forgiving, guiding, and

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[16] Torrance, *Royal Priesthood,* 1.

[17] Torrance, *Royal Priesthood,* 3.

[18] Joseph Blenkinsopp, *Sage, Priest, Prophet: Religious and Intellectual Leadership in Ancient Israel* (Louisville, KY: Westminster John Knox Press, 1995), 82.

[19] Blenkinsopp, *Sage, Priest, Prophet,* 83.

[20] Torrance, *Royal Priesthood,* 4.

empowering presence.[21] In chapters 20 through 40 of Exodus, Moses received God's commandments and laws and brought them to the Israelites. When the Israelites sinned before God by worshipping the golden calf, Moses pleaded to God to forgive them (Exodus 32:30-35). In the battle between Amalek and Israel in Exodus 17, Moses let Aaron and Hur hold up his hands in prayer for victory from God.

In the story of Moses, Aaron appeared as "the liturgical priest" who led worship and sacrifice to witness God's revelation through Moses to the community.[22] Although Aaron's priesthood depended on Moses' mediation with God, the priesthood of Moses and Aaron set up the model of the high priesthood in which "the priest bore the iniquity of the people and ascended into the Holy of Holies on the Day of Atonement."[23]

For Torrance, this sacrificial action to bear people's sins and bring them to God's presence describes how God manifests through the high priest. The high priests cannot initiate priestly action without God's revelation. It is God who initiates "the act of forgiveness and atonement," and the high priests are the liturgical witness to answer God's act to clean the sinners.[24] This is why Blenkinsopp does not emphasize preaching as the most critical way to mediate God's Word, but highlights "sacrificial specialists" to let God manifest Godself through the act of forgiveness, atonement, and purification.

In the New Testament, Jesus Christ is the "Great High Priest" (Hebrews 4:14) who fulfilled God's manifestation of forgiveness, atonement, and purification. Torrance

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[21] Torrance, *Royal Priesthood,* 4-5.

[22] Torrance, *Royal Priesthood,* 4.

[23] Torrance, *Royal Priesthood,* 6.

[24] Torrance, *Royal Priesthood,* 3.

develops Jesus' High Priesthood as Royal Priesthood for two reasons. First, Jesus is not a symbol of the high priest. Jesus Christ himself is the Word of God and Priest who came to the world "to share with humanity."[25] Second, the priesthood of Jesus Christ is fulfilled "once for all" because Jesus not only came to the world as the High Priest but also the lamb of God as the sacrifice.[26]

This royal priesthood of Jesus Christ becomes the biblical and theological foundation of the doctrine of the priesthood of all believers. As Jesus died once and for all, he made all the believers enter his high priesthood. Biblical scholars find this reference in Revelation 1:5, which describes Jesus as the Royal High Priest who loved and cleansed us from sin and made us his priests through his sacrifice.[27] 1 Peter 2:5 is another scripture that supports how Jesus' royal high priesthood calls all the believers to the holy priesthood. [28]

It is important to note that all believers enter into the holy priesthood with their communal identity as the body of Christ in the world. Understanding 1 Peter 2:5 and Revelation 1:5, M. Eugene Boring mentions that it is dangerous to interpret these scripture references to say every believer is a priest, but they support the priesthood of all believers as the faith community.[29] Although each Israelite in the Old Testament was not a priest, their nation was a priest nation to show who God is to other nations. Boring

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[25] Torrance, *Royal Priesthood,* 14.

[26] Torrance, *Royal Priesthood,* 9.

[27] Torrance, *Royal Priesthood,* 15.

[28] M. Eugene Boring, "Priests in the NT," in *The New Interpreter's Dictionary of the Bible*, 4:614.

[29] Boring, "Priests in the NT," in *The New Interpreter's Dictionary of the Bible*, 4:614.

emphasizes that each Christian may not function as a priest, but live in the priesthood in their faith community as a body of Priests in the world.[30]

Tradition and Experience – The Wholeness of the Church

In the tradition of the church, Martin Luther, John Wesley, and Elisabeth Schüssler Fiorenza have different experiences and interpretations of the priesthood of all believers. In different times and contexts, they all experienced the brokenness which divided the church and brought the priesthood of all believers to pursue the wholeness of the church. This section examines their context, experience, and interpretation of all believers' priesthood.

Martin Luther – Freedom by God's Grace through Our Faith

> As Christ by His birthright has obtained these two dignities (A true King and Priest), so He imparts and communicates them to *every believer in Him*…Hence *all we who believe on Christ* are kings and priests in Christ, as it is said, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light (1 Peter 2:9)."[31]

In his article, *On Christian Liberty,* Luther insists that all who believe in Jesus are "the ministers of Christ."[32] Because Luther rejects the hierarchy between Popes, bishops, clergy, and laity, this message seems to resist the authority of Pope and divide the church.

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[30] Boring, "Priests in the NT," in *The New Interpreter's Dictionary of the Bible*, 614.

[31] Luther, "On Christian Liberty," in *The Ninety-Five Theses, On Christian Liberty, and Address to the Christian Nobility,* 34.

[32] Luther, "On Christian Liberty," in *The Ninety-Five Theses, On Christian Liberty, and Address to the Christian Nobility,* 34.

In his letter to Pope Leo X, however, Luther demonstrates that *On Christian Liberty* is not an attempt to attack the Pope, but rather to resist the Church of Rome, which abused the authority and power of the Papacy.[33] Luther dedicates this article to the Pope "as a token and peace of good hope."[34] He challenges the Pope not to misunderstand his authority as declaring some to be Christians or send them to heaven, hell, or purgatory, but should become "the servant of servants."[35] For John Dillenberger, this is Luther's "last attempt to conciliate with Rome."[36]

As Dilenberger insists, the priesthood of all believers is one way Luther peacefully offers the Church of Rome to restore the wholeness of the church in Jesus Christ.[37] Luther believes that Jesus Christ is the one who enables all believers' priesthood, and the spiritual power of Jesus Christ rules amid everything, including suffering and death.[38] To exercise this spiritual power of Jesus Christ, Luther insists that "faith alone" can make the believers enter into this priesthood, where they experience spiritual freedom to teach, pray, and mutually serve one another as "fellow-priests with Christ."[39] This becomes the foundation of the doctrine of sanctification that Luther

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[33] Luther, "Letter of Martin Luther to Pope Leo X," in *The Ninety-Five Theses, On Christian Liberty, and Address to the Christian Nobility,* 18-20

[34] Luther, "Letter of Martin Luther to Pope Leo X," in *The Ninety-Five Theses, On Christian Liberty, and Address to the Christian Nobility,* 18.

[35] Luther, "Letter of Martin Luther to Pope Leo X," in *The Ninety-Five Theses, On Christian Liberty, and Address to the Christian Nobility,* 23.

[36] Martin Luther and John Dilenberger, *Martin Luther: Selections from His Writings* (Garden City, NY: Anchor Books, 2011), 42.

[37] Luther and Dilenberger, *Martin Luther,* 42.

[38] Luther and Dilenberger, *Martin Luther,* 33.

[39] Luther and Dilenberger, *Martin Luther,* 34.

emphasizes — Christians being consecrated by faith first to do good work in their Christian freedom to please God.[40]

Thomas and Wondra see Luther's contribution to opening the way between each Christian and God without mediation. Christians become "priests for each other" sharing their gifts for the life of the church.[41] They also see a dilemma, as Luther still insists that "a special and educated ministry" for ordination is needed for the "faithful proclamation of the word and administration of the sacraments."[42]

John Wesley – Cooperated Ministry of Prophets and Priests for the Unity of the Church

> Let it be well observed on what terms we received these, viz., as prophets, not as priests. We received them wholly and solely to preach; not to administer sacraments. And those who imagine these offices to be inseparably joined are totally ignorant of the constitution of the whole Jewish as well as Christian Church.[43]

While Luther emphasizes the priesthood of "all believers," John Wesley differentiates the office of prophets and priests between all believers in his sermon, "Prophets and Priests".[44] Using Hebrews 5:4, "No man taketh this honour unto himself but he that is called of God, as was Aaron," Wesley finds the biblical foundation of the priesthood from Moses and Aaron and of the prophethood from Nathan, Isaiah, Jeremiah,

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[40] Luther and Dilenberger, *Martin Luther,* 38.

[41] Thomas and Wondra, *Introduction to Theology*, 304.

[42] Thomas and Wondra, *Introduction to Theology*, 304.

[43] Wesley, "Prophets and Priests," in *John Wesley's Sermon,* 544.

[44] Wesley, "Prophets and Priests," in *John Wesley's Sermon,* 544.

and many others.[45] For him, the ministry of the prophet is evangelism and preaching. [46] Wesley mentions licensed preachers in Presbyterian Churches and the Church of Scotland and highlights that these preachers are not licensed or appointed to administer the sacrament.[47]

In this sermon, Wesley rejects Methodist priesthood and desires Methodists to dedicate their prophethood "wholly and solely to preach the gospel."[48] Albert Outler indicates that despite increasing voices to separate Methodists from the Church of England, Wesley resisted separation and encouraged them to remain as a religious society with lay preachers.[49] In this sermon, Wesley condemns the separation from the Church as a sin that displeased God.[50] Wesley appeals to his love for the Church of England and says, "I love her liturgy. I approve her plan of discipline."[51]

His story in Ireland shows Wesley's efforts for the unity of the church.[52] In his journal about his trip to Ireland in 1789, he visited some members of a Methodist society who pursued the separation from the Church and attended Dissenting meetings. Two years before, Wesley had proposed to serve the Methodist society and attend St. Patrick

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[45] Wesley, "Prophets and Priests," in *John Wesley's Sermon,* 542-543.

[46] Wesley, "Prophets and Priests," in *John Wesley's Sermon,* 542-543.

[47] Wesley, "Prophets and Priests," in *John Wesley's Sermon,* 544.

[48] Wesley, "Prophets and Priests," in *John Wesley's Sermon,* 544.

[49] Outler and Heitzenrater, "An Introductory Comment," in *John Wesley's Sermon,* 541.

[50] Wesley, "Prophets and Priests," in *John Wesley's Sermon,* 545-546.

[51] Wesley, "Prophets and Priests," in *John Wesley's Sermon,* 545-546

[52] John Wesley, "An Extract of the Rev. Mr. John Wesley's journal from June 28, 1786, to October 24, 1790. Number XXI," in *The Works of John Wesley* (Grand Rapid, MI: Zondervan Publishing House, [1958?]), 4:449.

Church once a month. When he revisited them, Wesley saw that they no longer attended Dissenting meetings and became an active part of the church.[53] In this journal and the sermon "Prophets and Priests," Wesley emphasizes that it is the prophethood of Methodists to "prevent a separation from the church."[54]

Nevertheless, this sermon was not welcomed by Methodists desiring to separate from the Church of England. Outler points out that the sermon was written in 1789, but it was 1825 when this sermon was included in Wesley's collections of sermons. [55] Even the title of the sermon was changed to "The Ministerial Order." Outler thinks that Wesley might not be in favor of this change.[56]

Despite the disagreement of Wesley and Methodists about separation or unity with the Church of England, it is essential to note that "Prophets and Priests" is not a sermon to differentiate clergy and laity by building a hierarchy. This is to encourage Methodists to work together as clergy and laity for the church's unity.

Wesley finds the unity of these two different orders from the call from God and Jesus Christ, the great High Priest.[57] In the very first part of the sermon, he emphasizes that it was God who called the priests and prophets in the Old Testament.[58] Then Wesley proclaims that Jesus Christ, the great High Priest of "our profession," sent Christians into

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[53] John Wesley, "An Extract of the Rev. Mr. John Wesley's journal from June 28, 1786, to October 24, 1790. Number XXI," in *The Works of John Wesley*, 4:449.

[54] Wesley, "Prophets and Priests," in *John Wesley's Sermon,* 546.

[55] Outler and Heitzenrater, "An Introductory Comment," in *John Wesley's Sermon*, 541.

[56] Outler and Heitzenrater, "An Introductory Comment," in *John Wesley's Sermon*, 541.

[57] Wesley, "Prophets and Priests," in *John Wesley's Sermon,* 542-543.

[58] Wesley, "Prophets and Priests," in *John Wesley's Sermon,* 542-543.

the world as apostles, evangelists, pastors, preachers, and teachers.[59] The offices are divided as they will contribute differently to the wholeness of the church. He says that apostles and evangelists are to proclaim the good news to the world and pastors, preachers, and teachers to "build up the congregation in the faith."[60]

It is also important for Wesley that the spiritual power of the priesthood and prophethood of Christians comes from Jesus Christ, the great High Priest.[61] In his book, *Responsible Grace*, Randy Maddox explains how Wesley developed the traditional views of the three offices of Jesus Christ as Priest, Prophet, and King/Physician.[62] Maddox emphasizes how Wesley emphasizes that the offices of priest and prophet work together.[63] According to Wesley, Christ as Priest humbles our minds about God to restore our relationship with God, and Christ as Prophet graciously restores our knowledge to obedience to God's law and instruction for the holy life.[64] Without the ministry of Christ as Priest, there is no God's gracious presence to sanctify Christians' lives with God's law.[65] Without the ministry of Christ as Prophet, Christians have no way to be aware of their sin and be directed by Christ as Priest.[66]

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[59] Wesley, "Prophets and Priests," in *John Wesley's Sermon,* 543.

[60]Wesley, "Prophets and Priests," in *John Wesley's Sermon,* 543.

[61] Randy L. Maddox, *Responsible Grace: John Wesley's Practical Theology* (Nashville, TN: Abingdon Press, 1994), 110.

[62] Maddox, *Responsible Grace*, 110-112.

[63] Maddox, *Responsible Grace*, 111-112.

[64] Maddox, *Responsible Grace*, 111-112.

[65] Maddox, *Responsible Grace*, 112.

[66] Maddox, *Responsible Grace*,112.

> According to the Epistle to the Hebrews, the Israelite cultic priesthood is superseded once and for all through Christ, the high priest. The emphasis on the "once and for all" of Christ's "high priestly" action does not allow for a special caste of priests in the early Christian communities. Rather, it allows for the use of the title "priest" for all believers. All Christians — women and men — have become cultically purified, sanctified, and elect through Christ's expiatory death.[67]

In her short article, "Should Women Aim for Ordination to the Lowest Rung?" Elisabeth Schüssler Fiorenza shows her more profound understanding of the priesthood of all believers, which reconceptualizes church, ministry, and "spiritual emancipation of women" in ecclesial church.[68] As the title indicates, the article starts with Schüssler Fiorenza's question about whether women needed to pursue diaconate ordination (the lowest rung) in the hierarchical church.[69] Based on her lecture in 1967 at St. Joan's International Alliance as a response to "Article 29 of the Dogmatic Constitution on the Church of Vatican II," Schüssler Fiorenza questioned the nature of the church, the dualism between laity and clergy and how women find their freedom to serve and minister in the church.[70]

Although the ministry of the diaconate had been a lay ministry both for women and men as "teachers, catechists, acolytes, missionaries, sacristans, organists, social workers, and youth leaders," the Second Vatican Council renewed and strengthened this ministry by including it in the ordered ministries and allowed only men to be ordained as

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[67] Schüssler Fiorenza, *Discipleship of Equals*, 34.

[68] Schüssler Fiorenza, *Discipleship of Equals*, 36.

[69] Schüssler Fiorenza, *Discipleship of Equals*, 24.

[70] Schüssler Fiorenza, *Discipleship of Equals*, 24.

deacons.[71] Of course, women's ordination is a critical issue in this article, but more importantly, Schüssler Fiorenza is concerned that the laity's ministry as deacons has now become the lowest rank of ordination in the hierarchical church.[72] Schüssler Fiorenza warns that the ordination of the diaconate will strengthen "clerical hierarchy," which makes the church rigid and identified with the clergy.[73] In this clerically hierarchical church, Schüssler Fiorenza is skeptical of women's ordination as it will strengthen the dysfunctional hierarchy system of the church.[74]

It was Karl Rahner who built the theological foundation for the ordination of the diaconate as the renewal of the diaconate.[75] In his book, *The Theology of Renewal,* Rahner admits that, in the biblical tradition, some diaconates' ministry was sacramental and ordained by the church's hierarchical office, and other cases happened out of ordination with laity.[76] According to him, the seven deacons in Acts exemplify the ordained ministry of deacons whom Jesus Christ sent them. Although there are other examples of the laity serving without ordination, it served the church because these laity served the diaconate ministry of clergy.[77] For him, the church hierarchy is empowered by Jesus Christ and more centered on the ministry of clergy.[78]

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[71] Schüssler Fiorenza, *Discipleship of Equals*, 24.

[72] Schüssler Fiorenza, *Discipleship of Equals*, 30.

[73] Schüssler Fiorenza, *Discipleship of Equals*, 31.

[74] Schüssler Fiorenza, *Discipleship of Equals*, 31.

[75] Karl Rahner, *Theology for Renewal* (New York, NY: Sheed and Ward, 1964), 45.

[76] Rahner, *Theology for Renewal,* 48.

[77] Rahner, *Theology for Renewal,* 52.

[78] Rahner, *Theology for Renewal,* 52-53.

For Schüssler Fiorenza, the priesthood of all believers becomes the theological foundation to challenge Rahner's theological approach to hierarchical church and clergy-centered ministry.[79] According to her, as Christ the high priest allows all Christians to be titled as "priests," believer's baptism is the gateway to the universal priesthood and sharing the "gifts" of the Spirit.[80] With believers sharing their gifts, the church is not hierarchical but ecclesial as the body of Christ.[81] Instead of differentiating laity and clergy with hierarchy, the various gifts of the Spirit all work together to "build up the body of Christ."[82] Therefore, for Schüssler Fiorenza, "emancipation of women" is an ecclesiastic ministry that goes beyond the women's ordination and incorporates the work of all Christians in the ecclesial church.[83]

Reason – Priesthood of All Believers as Spiritual Leaders

After exploring the doctrine of the priesthood of all believers in scripture, tradition, and experience, by reason, all Christians are spiritual leaders who live in the priesthood of Jesus Christ. Our exploration of scripture, tradition, and experience assures that the universal priesthood has been understood and used differently according to the needs of the context. Despite these differences, important leadership themes and patterns emerge in the characteristics and values of spiritual leadership. In the introduction with the overview of this chapter, there are four guiding questions to deepen our understanding

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[79] Schüssler Fiorenza, *Discipleship of Equals*, 27.

[80] Schüssler Fiorenza, *Discipleship of Equals*, 34.

[81] Schüssler Fiorenza, *Discipleship of Equals*, 34.

[82] Schüssler Fiorenza, *Discipleship of Equals*, 34.

[83] Schüssler Fiorenza, *Discipleship of Equals*, 35-38.

of the priesthood of all believers. This section is to answer these four questions and understand the quality of spiritual leadership in this doctrine.

Jesus Calls Spiritual Leaders and Empowers Them as His Priests.

Responding to the first question, "What is the role and function of Jesus Christ calling all his followers into his priesthood?" scripture, tradition, and experience agree that Jesus Christ is the one who initiates the priesthood of all believers. As Torrance emphasizes, the uniqueness of Jesus' "royal priesthood" is that Jesus is not someone who symbolizes God's presence.[84] Jesus Himself is the Son of God who came to the world as the high priest and became obedient to God as the sacrificial lamb.[85] Torrance also emphasizes the ministry of the "Eternal Spirit" which invites us into Jesus' royal priesthood, where he calls his people to priesthood with blessing and fulfillment in the ministry of Jesus' priesthood.[86]

Luther has his own words to describe the calling, blessing, and fulfillment of Jesus' royal priesthood, which is spiritual powers.[87] By faith, Christians enter into the priesthood of Jesus Christ, where they experience the spiritual power of Jesus Christ.[88]

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[84] Torrance, *Royal Priesthood,* 14.

[85] Torrance, *Royal Priesthood,* 9.

[86] Torrance, *Royal Priesthood,* 15.

[87] Luther, "On Christian Liberty," in *The Ninety-Five Theses, On Christian Liberty, and Address to the Christian Nobility,* 33.

[88] Luther, "On Christian Liberty," in *The Ninety-Five Theses, On Christian Liberty, and Address to the Christian Nobility,* 34.

For Luther, this spiritual power of the high priest enables us to "appear before God, to pray for others, and to teach one another mutually the things which are of God."[89]

In the Priesthood of Jesus Christ, Spiritual Leaders, as Laity and Clergy, Cooperate for the Wholeness of the Church.

This answer comes out responding to these two questions;

- If the priesthood of all believers is for all, why do we need ordination? How can laity and clergy work together as the priests of Jesus Christ?
- As Luther, Wesley, and Fiorenza proclaimed the priesthood of Jesus Christ in the context of the division of the church, can the priesthood of Jesus Christ contribute to the unity of the church?

This chapter reveals the complexity of the priesthood of ALL believers in scripture, tradition, and experience. Boring differentiates the biblical foundation of the priesthood of all believers as a faith community and that of believers' individual lives.[90] According to him, not every believer can function as a priest or a ritual leader, but all are called to live in the priesthood, where they belong to the body of Christ to be present in God and pray for the world.[91] For Luther, Wesley, Fiorenza, this subtle difference between the function of the priest as a ritual leader and the priesthood of the faith

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[89] Luther, "On Christian Liberty," in *The Ninety-Five Theses, On Christian Liberty, and Address to the Christian Nobility,* 34.

[90] Boring, "Priests in the NT," in *The New Interpreter's Dictionary of the Bible,* 4:614.

[91] Boring, "Priests in the NT," in *The New Interpreter's Dictionary of the Bible,* 4:614.

community is developed as a tension between clergy and laity. The tension between clergy and laity in each context caused division and separation.

It is important to note that all believers enter into the holy priesthood with their communal identity as the body of Christ in the world. Understanding 1 Peter 2:5 and Revelation 1:5, M. Eugene Boring mentions that it is dangerous to interpret these scripture references to say every believer is a priest, but they support the priesthood of all believers as the faith community.[92] Although each Israelite in the Old Testament was not a priest, their nation was a priest nation to show who God was to other nations. Boring emphasizes that not every Christian may function as a priest but all live in the priesthood of their faith community as a body of Priests in the world.[93]

Thomas and Wondra wrestle with this tension between clerical and lay ministry and conclude that it is not right to see the clergy and laity hierarchically, but to understand them holistically as the ministry of the Holy Spirit.[94] For them, in the priesthood of all believers, the Spirit of Christ enabled them to share "gifts, service, and function" for the wholeness of the community.[95] The gift of clergy is to provide a room to continue and unite all different gifts.[96] They even mention that the division of the church signifies that ordained ministry is dysfunctional and could not support the whole church.[97]

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[92] Boring, "Priests in the NT," in *The New Interpreter's Dictionary of the Bible*, 4:614.

[93] Boring, "Priests in the NT," in *The New Interpreter's Dictionary of the Bible*, 4:614.

[94] Thomas and Wondra, *Introduction to Theology*, 305.

[95] Thomas and Wondra, *Introduction to Theology*, 305-306.

[96] Thomas and Wondra, *Introduction to Theology*, 306.

[97] Thomas and Wondra, *Introduction to Theology*, 306.

Despite Thomas and Wondra's emphases on the unity of church, Luther, Wesley, and Schüssler Fiorenza all experienced divisions and brokenness of the church. They could not experience the church's unity, but with the priesthood of Jesus Christ, they taught all believers to pursue the wholeness of the church, where all believers belong to the body of Christ and serve the ministry of the Spirit of Christ.

In the Priesthood of All Believers, Spiritual Leaders Work Together to Build "the Body of Christ."

This paraphrases Schüssler Fiorenza's words to explain the ecclesial church in the universal priesthood, which also answers the question, "What is the understanding of the church in the priesthood of Jesus Christ?" In Scripture, tradition, and experience, the priesthood of all believers is understood in the community of faith.

As Schüssler Fiorenza's study shows, the priesthood of all believers cannot be understood when the church is institutional and hierarchical. The church is a community of the Holy Spirit, where all believers exercise their spiritual gift and build the community of faith as the body of Christ and the body of the great Priest.[98] According to Torrance, the church as the body of Christ is where all believers are grounded in Christ's love and grow into "the fullness of Christ."[99] He also insists that church as the body of Christ edifies the body of the Great Priest to give the good news to the world.[100]

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[98] Schüssler Fiorenza, *Discipleship of Equals: A Critical Feminist Ekklēsia-Logy of Liberation*, 34.

[99] Torrance, *Royal Priesthood,* 24.

[100] Torrance, *Royal Priesthood,* 81.

Summary

The study of the doctrine of the universal priesthood in scripture, tradition, experience, and reason, reveals the meaning of our calls, our gifts for ministry, and the nature and mission of the church in its priesthood. In the priesthood of Jesus Christ, all believers are spiritual leaders. Jesus Christ, the High Priest and the Lamb of God, calls them, anoints them, and empowers them by the power of the Holy Spirit.

Living in the priesthood of Jesus Christ means living by the power of the Holy Spirit, which leads believers to exercise various spiritual gifts. According to their gifts, all believers may function as clergy or laity, but they are called to work together to manifest the wholeness of the church. The church is not hierarchical but ecclesiastic as the body of Christ. Through the holy life of all believers as priests of Jesus Christ, the church becomes the priest to the world, which bears the good news of Jesus Christ and witnesses it to the world.

In this project, all the participants explored ways to cultivate their spiritual gifts through a spiritual gifts inventory and prayers. The daily prayer journal invited participants to explore different spiritual gifts and God's call to a particular ministry to utilize them. The spiritual gifts inventory gave them guidelines to recognize their gifts. Finally, listening prayer in the workshop helped them be open to the movement of the Holy Spirit who empowers them to use these spiritual gifts to build the church, the body of Christ.

The wholeness or the unity of the church is critical in this project. Both clergy and laity find their call and identity in Jesus Christ to participate in the cooperative work of the wholeness of the church. Epworth UMC and its leaders have often experienced

division, conflict, and burnout. Clergy and laity may actively seek the way of the Holy Spirit that not only sends them to different ministries with various spiritual gifts, but also allows them to experience the profound power of unity as the embodiment of Christ.

The next chapter discusses the interdisciplinary foundation by exploring Postcolonial Asian Immigrant leadership. Building upon the theological foundation that illuminates the way of the Holy Spirit to empower the spiritual leaders with their spiritual gifts for the unity of the church, the interdisciplinary foundation introduces the concept of a “room of solidarity.” This space is a practical setting where participants engage in group discernment practices. Within this room, spiritual leaders actively listen to both God and God’s people, engage in discernment through prayer and reflection, and collectively seek divine guidance.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

Introduction

Postcolonial Asian immigrant leadership theory describes how Asian immigrants and their communities live together with others in the U.S. postcolonial context. According to Hee An Choi, these communities serve to resist prejudice and discrimination from postcolonial dynamics, and create a common ground of "peaceful co-existence" of different races, classes, genders, cultures, and others.[1]

This study is still a new area, as many Asian immigrants have not been seen as leaders in the United States. Responding to the United States Census Bureau surveys in 2020, the estimated size of the Asian population in the United States is 24.0 million, which is about 7.1 % of the nation's population.[2] Despite the growth of the Asian population, its different styles, dynamics, and characteristics of leadership have not been discussed.

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[1] Hee An Choi, *A Postcolonial Leadership: Asian Immigrant Christian Leadership and Its Challenges* (New York, NY: State University of New York Press, 2021), 188.

[2] United States Census Bureau, "Asian American and Pacific Islander Heritage Month: May 2022," accessed on January 5, 2023, https://www.census.gov/newsroom/facts-for-features/2022/asian-american-pacific-islander.html.

Choi starts her book *A Postcolonial Leadership* with a story from her leadership class.[3] Students would quickly answer the question, "What are some positive and negative images of leaders?" However, the question "What are some images of Asian immigrant leaders, especially Asian immigrant women?" elicited silence.[4] Choi also observed that some students would speak of Asians as being quiet and submissive.[5]

In his book, *Leadership,* Peter Northouse sees this image of reserved and obedient Asians as a glimpse of the influences of Confucianism and Daoism.[6] Northouse introduces Eastern Philosophies of Chinese Leadership as an example of the Situational Approach to Leadership.[7] With the influence of Confucianism and Daoism, Chinese leadership emphasizes the harmony of the community and has the authoritative and patriarchal ruler as exemplar.[8] It has an indirect communication style, and emphasizes action rather than the words.[9]

In their study of Asian American leadership, Kimberly Burris and others find that this Chinese leadership characteristic influences the stereotypes of Asian American leaders.[10] Their research describes the stereotypes of Asian Americans as family- or

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[3] Choi, *A Postcolonial Leadership,* xi-xii.

[4] Choi, *A Postcolonial Leadership,* xi-xii.

[5] Choi, *A Postcolonial Leadership,* xi-xii.

[6] Peter G. Northouse, *Leadership: Theory & Practice,* 9th ed. (Los Angeles, CA: Sage, 2022), 122-123.

[7] Northouse, *Leadership,* 122-123.

[8] Northouse, *Leadership,* 122-123.

[9] Northouse, *Leadership,* 122-123.

[10] Kimberly Burris, Roya Ayman, Yi Che, and Hanyi Min, "Asian Americans' and Caucasians' Implicit Leadership Theories: Asian Stereotypes, Transformational, and Authentic Leadership," *Asian American Journal of Psychology* 4, iss. 4 (December, 2013), 260-261.

community-focused, valuing respect for the father or authority figure, being less social, but more competent.[11] This research result confirms that Asian Americans' lack of sociability comes from cultural differences with majority U.S. culture.[12] For example, avoiding eye contact and hiding emotions demonstrate humility in Asian culture. However, these behaviors are considered less sociable in the U.S. culture.[13] Despite these cultural disparities, the research results indicate that Asian American leaders exhibit a higher level of competency as they possess the necessary skills for communication and leadership, overcoming the cultural barriers that may impact their sociability.[14]

As this study shows, Asian immigrant leadership in the United States has Asian leadership characteristics and stereotypes as their foundation, but functions beyond them. Introducing different ethnicities' leadership styles, Choi insists that Asian immigrant leadership focuses on the community, like African American leadership, and deals with immigrants' rights their well-being, like Latinx leadership.[15] However, immigrant leadership is different from Asian, African American, and Latinx leadership because of different encounters in the sociocultural and political context.[16]

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[11] Burris, "Asian Americans' and Caucasian's Implicit Leadership Theories," *Asian American Journal of Psychology,* 260-261.

[12] Burris, "Asian Americans' and Caucasian's Implicit Leadership Theories," *Asian American Journal of Psychology,* 234.

[13] Burris, "Asian Americans' and Caucasian's Implicit Leadership Theories," *Asian American Journal of Psychology,* 264.

[14] Burris, "Asian Americans' and Caucasian's Implicit Leadership Theories," *Asian American Journal of Psychology,* 264.

[15] Choi, *A Postcolonial Leadership,* 107.

[16] Choi, *A Postcolonial Leadership,* 107.

Choi describes Asian immigrant leaders as collaborative and communal.[17] Living in tension between Asian communal culture and America's individualistic culture, Asian immigrant leaders lead others in solidarity.[18] Women leaders in particular have shown their communication style to be collaborative, not hierarchical, and lead together.[19] Asian immigrant leadership is postcolonial in order to resist colonial values. It allows leaders to find their authentic identity as Asian Americans and to live in a hybrid to embrace the conflicts from multicultural and racial values in the community.[20]

This exploration of Postcolonial Asian immigrant leadership contributed to my project of building spiritual leadership in a cross-racial and cross-cultural context as an interdisciplinary foundation. As Postcolonial Asian immigrant leadership resists colonial leadership values, this lens helped the project examine the reason for the rigid and toxic influence of the colonial leadership and communication style. Although not every faith community has cross-racial and ethnic leadership, they are still cross-cultural as every member brings a different culture to their faith community. The study of Postcolonial Asian immigrant leadership enlightens us to understand the complex, hybrid, and multi-layered cross-cultural context in faith communities.

Another meaningful connection between spiritual leadership and Postcolonial Asian immigrant leadership is its spirituality. Choi found that religious leadership is critical in immigrant leadership in the U.S as in immigrant society, religious leaders

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[17] Choi, *A Postcolonial Leadership,* 205.

[18] Choi, *A Postcolonial Leadership,* 210.

[19] Choi, *A Postcolonial Leadership,* 210.

[20] Choi, *A Postcolonial Leadership,* 200.

function as more than spiritual leaders.[21] They provide resources and a secure place for immigrants to build a better life in economic, political, and sociocultural stability.[22] It was beneficial to see whether the practice and influence of postcolonial Asian immigrant leadership is similar to or different from the spiritual leadership that this project wants to explore.

In his book, *When Science Meets Religion,* Ian Barbour introduces "conflict," "independence," "dialogue," and "integration" as the four different ways that science and religion interact.[23] This section builds the interdisciplinary foundations on which Postcolonial Asian Immigrant Leadership theory conflicts with, becomes independent from, has dialogue with, or integrates with the forty days of spiritual leadership training project and its biblical, historical and theological foundations.

Interaction of Postcolonial Asian Immigrant Leadership and Forty Days of Spiritual Leadership Training

A Statement of Problem and Hypothesis of the Project

Epworth United Methodist Church in Exmore, Virginia, lacked a spiritual leadership program to equip leaders to discern God's direction. The absence of this guidance led leaders to rely on their wisdom and energy, lose their confidence in serving and growing God's Kingdom, and experience conflict and burnout. When the church

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[21] Choi, *A Postcolonial Leadership,* 60-61.

[22] Choi, *A Postcolonial Leadership,* 60-61.

[23] Ian Barbour, *When Science Meets Religion: Enemies, Strangers, or Partners* (San Francisco, CA: Harper San Francisco, 2000), 2-4.

implemented six weeks of spiritual leadership training through daily prayer, leaders experienced spiritual growth to discern and follow Christ's direction and found confidence in serving and growing God's Kingdom.

Problem: Rigidity and Colonial Asian Leadership

As the problem statement of the project indicates, the absence of a leadership program to discern God's direction can cause rigidity in leadership. Leaders may not be resilient in responding to changes in the community; may reflexively solve problems without cooperating with the community; and may experience conflicts, which cause divisions in the community and burnout among the leaders.

This leadership without God's direction is similar to dictatorship, which is one example of colonial leadership that causes suffering and oppression with its superior power and authority.[24] In his book *The Psychology of Dictatorship,* Fathali Moghaddam sees dictators as toxic leaders and defines their leadership as "all-knowing and all-embracing."[25] This means that the dictators make themselves superior to their followers, claiming to know best, even in an area where they do not know anything.[26] No critics are accepted; only absolute obedience is required to maintain the dictator's power. Dictators are colonizers who colonize citizens and societies by controlling, manipulating, and transforming them to intensify their supreme dictatorship.[27]

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[24] Choi, *A Postcolonial Leadership,* 181.

[25] Fathali M. Moghaddam, *The Psychology of Dictatorship* (Washington, D.C.: American Psychological Association, 2013), 161-175.

[26] Moghaddam, *The Psychology of Dictatorship,* 174.

[27] Moghaddam, *The Psychology of Dictatorship,* 181.

This dialogue between rigid church leaders and dictator leadership enables the dialogue between spiritual leaders and postcolonial leaders. What are the similarities and differences of church leaders seeking God's direction and cultivating spiritual resilience as spiritual leaders and postcolonial leaders who share "all-knowing and all-embracing" power with other leaders and followers seeking to live together in community?

Process: Discernment and Solidarity

As the hypothesis of the project indicates, the key to the project was to provide forty days of prayer to discern God's direction and find Christ's vision for the church. This discerning leadership shows an aspect of postcolonial leadership, where the colonial leadership hierarchy no longer works. Clergy, laity, committee chairs, and committee members are all equal and sacred in God's presence to be led by the power of the Holy Spirit.

Discussing the shift in the definition of leadership, Northouse describes that leadership is no longer about leaders' power, influence, or behaviors. However, it is the process where leaders and followers interact and influence each other in their group to "achieve a common goal."[28] Among many different leadership styles, Choi sees Transformational leadership and Collaborative leadership as examples of communal leadership that illuminate the complicated Asian immigrant context, which seeks to change immigrants' physical, spiritual, and psychological reality.[29] Solidarity is essential

[28] Northouse, *Leadership,* 3-8.

[29] Choi, *A Postcolonial Leadership,* 189-190.

to communal leadership, whether it is Postcolonial Asian immigrant leadership seeking to change reality together, or spiritual leaders' discernment of God's direction.

For Choi, solidarity is a sacred presence and process where each individual finds their own being in interdependent and interconnected relationship with others. [30] It is a place of decentering where no one is labeled as a leader to lead others, but others find the center in each individual as equal leaders. Solidarity is a foundation of authentic leaders who embrace others with dignity and lead together as co-leaders.[31]

Although it might seem like there is a conflict between spiritual leaders centering on God's direction and Postcolonial Asian immigrant leaders decentering from a particular leader, there is no conflict. According to Barbour's four different models between science and religion, this is an excellent example of "Integration," where spiritual leadership and postcolonial leadership examine the partnership to support each other.[32]

Although spiritual leaders center themselves on God's direction and wisdom for discernment, God does not use this centering to leverage God's power and authority to manipulate God's people as a dictator. As Philippians 2:1-11 describes, God is God who empties Godself and encourages God's people to have one mind in Christ. Like solidarity becomes a place for postcolonial leaders to find the dignity of each other, discernment is a sacred place for spiritual leaders to discover God's image in each other and share the mind of Jesus Christ.

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[30] Choi, *A Postcolonial Leadership,* 211.

[31] Choi, *A Postcolonial Leadership,* 211.

[32] Barbour, *When Science Meets Religion,* 17.

The Outcome: The Kingdom of God and Peaceful Harmonious Co-Existence

The expected outcome of the project is the growth of leaders' spiritual ability to follow Christ's vision for the church and find the joy of serving and growing God's Kingdom in the church and the community. In Postcolonial Asian immigrant leadership, the goal is to create a safe place for Asian immigrants and their community to mutually respect each other's differences and learn to live in peaceful harmony.[33] This safe space for Asian immigrants can be a glimpse of God's Kingdom that spiritual leaders pursue.

Asian Americans' lives are unsettled because of hybridity, where their differences cause divisions, discrimination, and oppression in colonial society. In 2001, Young Lee Hertig's *Cultural Tug of War* was published and has been considered a classic examination of the challenges that Korean Americans immigrants face and ministerial efforts to overcome these hardships in Korean American families and churches.[34] Parents and children are disconnected because of parent's long work hours and parent's inability to speak English, which forces them to force their children to speak Korean to them.[35] A father who cannot speak English forces his daughter to go to the bank to solve his economic problems.[36] A mother who is concerned about violence in the neighborhood only allows her son to attend the Bible study in the evening, not her daughter.[37]

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[33] Choi, *A Postcolonial Leadership,* 188-189.

[34] Young Lee Hertig, *Cultural Tug of War: The Korean Immigrant Family and Church in Transition* (Nashville, TN: Abingdon Press, 2001).

[35] Hertig, *Cultural Tug of War,* 19.

[36] Hertig, *Cultural Tug of War,* 25.

[37] Hertig, *Cultural Tug of War,* 55.

As a minister of a Young Adult Korean Americans in a Korean immigrant church, Young also experienced discrimination from her senior pastor. He mainly ministered in Korean and did not respect her because she is a woman and she spoke in English more, which is considered the primary language of his children's generation.[38] Her ministry was not supported in this ministerial hierarchy, and her small groups were canceled for church revival services. [39]

Twenty years later, Choi acknowledges the efforts of the laity and women clergy to resist this colonial hierarchy and other problems in the Korean immigrant church. She introduces their efforts to embrace hybridity, not as a danger of division and conflict, but as a blessing to pursue "peaceful, harmonious co-existence."[40] One example of hybridity is a bilingual worship service, which bridges the language barrier and strengthens the faith experience of the multi-intercultural family.[41] Choi also sees the hope of postcolonial Asian immigrant leadership in the church through their small weekly group, where women strengthen their leadership and learn to share leadership with others and pursue a mission to embrace everyone with effective communication beyond language barriers.[42]

These are glimpses of the goal of Asian immigrant leadership, where Asian immigrants have a better life in harmony with other ethnicities and races in the United States. It also becomes a glimpse of God's Kingdom where all people with conflicting

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[38] Hertig, *Cultural Tug of War*, 55.

[39] Hertig, *Cultural Tug of War*, 55.

[40] Choi, *A Postcolonial Leadership, 193.*

[41] Choi, *A Postcolonial Leadership, 193.*

[42] Choi, *A Postcolonial Leadership, 193.*

visions, thoughts, and ways of serving can hybridize their differences through visioning and pursuing God's Kingdom.

Interaction of Postcolonial Asian Immigrant Leadership and Spiritual Leadership in Acts 1:12-14

The biblical foundation of this project is Acts 1:12-14, where Jesus' disciples gather together in the upper room "devoting themselves to prayer." Placed between Jesus' ascension and the coming of the Holy Spirit on Pentecost, the text shows what happens to Jesus' disciples in the spiritual transition.

First of all, the disciples find their identity as the apostles of Christ. Once they were the disciples of Jesus Christ who witnessed the life and ministry of Jesus. After his resurrection, the disciples witnessed the life, death, resurrection, and ascension of Jesus Christ and became Christ's apostles. This spiritual identification implies that spiritual leaders also find their identity as witnesses of Jesus Christ. According to Wesley Duwel, the fire of God burns and fills spiritual leaders' hearts. Leaders cannot kindle this fire themselves, but it can only come through Jesus Christ.[43]

Spiritual leaders' identification of their relationship with Jesus can be compared with Postcolonial leaders' identification of their relationships with others. There is a difference, as spiritual leaders have Jesus as the center of their self-identification and postcolonial leaders have others as the important part of their identification. However, it is common that not having themselves as the center of their identification strengthens

[43] Wesley L. Duewel, *Ablaze for God* (Grand Rapids, MI: Zondervan, 2018), 31.

their authenticity to see their limits, strengths, and needs of others and create a safer space for the community.

Choi gives an example of authentic postcolonial Asian leadership identity formation from the Korean immigrant faith community. In her book, *A Postcolonial Self: Korean Immigrant Theology and Church*, Choi introduces the three phases of self-identity formation.[44] The first phase starts with "WE," the Korean ethnic, communal self. In the process of immigration to the United States, "WE" becomes "I," individual identity.[45] The second phase is "a marginalized self," where I see "I and WE" as the marginalized other.[46] Finally, the third phase is "I and WE with Others," where a self is "interdependent and interconnected" with the community.[47] This postcolonial self is open, resilient, and hospitable, honors many differences, and cultivates postcolonial leadership to lead with care and respect for diversity.

Another common factor between spiritual leaders' and postcolonial leaders' identification is the importance of ritual. Hans Conzelmanns understands the upper room in Acts 2:12-14 as a transitional place that secludes believers from the busyness of the world and lets them stay in communion with God the Father, the Son, and the Holy Spirit.[48] Also, it is essential to note that prayer here is not an individual but a communal

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[44] Duewel, *Ablaze for God*, 201.

[45] Hee An Choi, *A Postcolonial Self: Korean Immigrant Theology and Church* (Albany: NY, State University of New York, 2015), 9.

[46] Choi, *A Postcolonial Self: Korean Immigrant Theology and Church*, 65.

[47] Choi, *A Postcolonial Self: Korean Immigrant Theology and Church*, 115-120.

[48] Hans Conzelmanns, *Acts of the Apostles: A Commentary on the Acts of the Apostles*, trans. James Limburg, A. Thomas Kraabel, and Donald H. Juel (Minneapolis, MN: Fortress Press, 1987), 9.

action. Joseph Fitzmyer emphasizes that in the gospel of Luke, prayer is "a communing with God" and other disciples.[49]

Choi endorses the importance of communal space and action in forming Postcolonial self-identity. Her transitional place is *Bapsang* (which means' dining table) community. Cooking and eating together is a communal act that forms self-identity in community.[50] The *Bapsang* is where everyone is radically welcomed, and all participants mutually share their leadership by cooking, eating, and serving others beyond their differences.

Interaction of Postcolonial Asian Immigrant Leadership and Missionary William Scranton's Spiritual Leadership in Korea

The historical foundation of this project is drawn from the life and ministry of William Scranton, a pioneer missionary from the Methodist Episcopal Church to Korea from 1885 to 1905. When William Scranton went to Korea with his mother, Mary Scranton, they built hospitals, schools, and churches; contributed to making an English-Korean dictionary; and translated the Bible from English to Korean. They were spiritual leaders who influenced other missionaries and Korean leaders to become Christian leaders rooted in Christ's love.

Doekjoo Rhie, a Korean church historian, divides Scranton's Korean mission into three periods to trace the development of his spiritual leadership in overcoming cultural,

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[49] Joseph A. Fitzmyer, *The Acts of the Apostles: A New Translation with Introduction and Commentary* (New Haven, CT: Yale University Press, 2007), 215.

[50] Choi, *A Postcolonial Self,* 146-147

religious, and spiritual barriers.[51] The first period is "the season of pioneering," 1885-1891. Through his medical mission Scranton learned Korean culture, religions, and customs during this period.[52] The second period is "Post-Opening," 1892-1898, when Scranton traveled as the district superintendent to be with people, teach them, worship with them, and baptize them.[53] In this period, Scranton showed his humble leadership and opened himself to Korean culture by eating Korean food, communicating with local Koreans, and embracing their culture to baptize them.[54] Finally, the last period is 1899-1906, when Scranton experienced the transformation of Korean society through the good news of Jesus Christ. There was the ordination of the first Korean pastors and massive growth of the church with the new church and hospital buildings.[55] It was a troubled time for Koreans as Japan wanted to colonize Korea and caused political turmoil. Scranton resigned as a missionary because of conflict with the bishop, who wanted Scranton to provide a Japan-centered mission in Korea.[56] Despite his resignation, Scranton stayed in Korea until 1905 and shared Christ's love with Koreans as a doctor, advocator, and supporter of God's mission.

As these three periods confirm, Scranton was a transformative leader who understood his cross-racial and cross-cultural ministry setting in Korea and created a

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[51] Rhie, *Good Samaritan's Love Story in Korea,* 157.

[52] Rhie, *Good Samaritan's Love Story in Korea,* 157.

[53] Rhie, *Good Samaritan's Love Story in Korea,* 256-257.

[54] Rhie, *Good Samaritan's Love Story in Korea,* 256-257.

[55] Rhie, *Good Samaritan's Love Story in Korea,* 549.

[56] Rhie, *Good Samaritan's Love Story in Korea,* 549.

place for all believers to overcome the differences between two cultures and experience God's Kingdom through the love of Jesus Christ.

Scranton was a humble leader who followed God's call and direction and opened himself to Koreans and their culture. Scranton loved God and Koreans with the love of Jesus Christ. At the time, many Koreans suffered from discrimination and oppression caused by Confucian bureaucracy and Japan's occupation. Scranton dedicated his life to bringing the love and freedom of Jesus Christ to Koreans. Scranton welcomed all Koreans beyond their social status in Confucianism and opened the door for anyone whom God called to become preachers and native helpers.

Scranton's transformative leadership during Korea's political turmoil is an excellent example of Postcolonial transformative leadership. As Northouse defines, transformational leadership is a process that influences the "emotions, values, ethics, standards and long-term goals" and transforms people and the community.[57] Choi emphasizes that with transformative leadership, leaders and followers inspire each other, and nurture and care for each other to transform themselves and their community.[58] Postcolonial Asian immigrant leadership has the transformative power to recognize each other with mutual respect and equality in solidarity to change the realities of immigrant life into a safe and peaceful place.[59]

Authenticity plays a vital role in this transformative leadership. Choi highlights that authenticity does not mean purity, as if something were not mixed but keeps its

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[57] Northouse, *Leadership,* 185.

[58] Choi, *A Postcolonial Leadership,* 17.

[59] Choi, *A Postcolonial Leadership,* 187.

original quality.[60] Instead, it is an act of self-awareness whereby immigrants differentiate themselves from their misinterpreted colonial experience and affirm their authentic images of "the real native."[61] In the Asian immigrant context, being authentic means that Asian immigrants do not define their "WE" as a marginalized and collective group of victims of racism. However, they find their authentic selves as "I and We with Others," which includes their individual and communal transformation to hybridize each other's differences and make way for "communal harmony."[62]

Scranton's ministry and life are great examples of authentic leadership where Scranton shows the communal harmony of "I and We with Others." Scranton (I) and his co-workers, including missionaries and Korean Christians (WE), embrace all the cross-cultural and cross-racial barriers and find ways to live with Others through the transformative love of Jesus Christ.

Interaction of Postcolonial Asian Immigrant Leadership and The Priesthood of All Believers

The theological foundation of this project is to explore the doctrine of the priesthood of all believers in scripture, tradition, experience, and reason. Scripture teaches that the identity of all believers comes from Jesus Christ, the Great High Priest (Hebrews 4:14). Thomas Torrance emphasizes that the believers' royal priesthood is possible because Jesus is not a symbol of the high priest, but is the true Great High Priest

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[60] Choi, *A Postcolonial Leadership*, 200.

[61] Choi, *A Postcolonial Leadership,* 200.

[62] Choi, *A Postcolonial Leadership,* 200.

who comes to the world "to share with humanity."[63] Jesus as the High Priest becomes the lamb of God who fulfills all sacrifices "Once for all."[64] 1 Peter 2:5 and Revelation 1:5 emphasizes that all believers enter into the high priesthood with their communal identity as the body of Christ.

In the tradition of the church, Martin Luther, John Wesley, and Elisabeth Schüssler Fiorenza developed different understandings and interpretations of the priesthood of all believers according to the brokenness of the church and the world they experienced. Martin Luther rejects the hierarchy of popes, bishops, clergy, and laity, and releases laity to exercise spiritual freedom to teach, pray, and mutually serve one another as "fellow priests with Christ."[65] Doing so is possible by only their faith in Jesus Christ.[66]

John Wesley differentiates the office of prophets and priests between all believers and encourages the cooperated ministry of prophets and priests for the unity of the church.[67] John Wesley does not intend to cause a ministerial hierarchy between laity as prophets and clergy as priests. As Randy Maddox emphasizes, the ministry of prophets and priests also comes from Jesus Christ, who is the ultimate Priest, Prophet and King.[68]

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[63] Thomas F. Torrance, *Royal Priesthood: A Theology of Ordained Ministry* (London, United Kingdom: Bloomsbury Publishing, 2000), 14.

[64] Torrance, *Royal Priesthood,* 9.

[65] Martin Luther, "On Christian Liberty," in *the Ninety-Five Theses, On Christian Liberty, and Address to the Christian Nobility* (Overland Park, KS: Digireads.com Publishing, 2019), 34

[66] Luther, "On Christian Liberty," in *the Ninety-Five Theses, On Christian Liberty, and Address to the Christian Nobility,* 33.

[67] Wesley, "Prophets and Priests," in *John Wesley's Sermon,* 544.

[68] Randy L. Maddox, *Responsible Grace: John Wesley's Practical Theology* (Nashville, TN: Abingdon Press, 1994), 110.

In the context of the divisions of the Anglican Church, John Wesley wanted Methodists to become faithful prophets to bring unity of the church.[69]

In her article "Should Women Aim for Ordination to the Lowest Rung?", Elizabeth Schüssler Fiorenza reconceptualizes church, ministry, and "spiritual emancipation of women" in the ecclesial church through the understanding of the priesthood of all believers.[70] Resisting "Article 29 of the Dogmatic Constitution on the Church of Vatican II" which limited women's deacon ministry by allowing only men to be ordained as deacons, Fiorenza challenges the church to remember that Christ the Great High Priest invites all to the universal priesthood through their baptism and to share their gifts of the Spirit for the body of Christ.[71]

With this biblical and historical exploration of the doctrine of the priesthood of all believers, there are three important theological pillars to the theological foundations of this project.

- Jesus calls spiritual leaders and empowers them as His priests.
- In the priesthood of Jesus Christ, spiritual leaders, as laity and clergy, cooperate for the wholeness of the church.
- In the priesthood of all believers, spiritual leaders work together to build "the body of Christ."

The doctrine of the priesthood all believers is similar to Asian immigrant collaborative, communal leadership. Choi emphasizes this leadership as critical

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[69] Maddox, *Responsible Grace*, 110.

[70] Schüssler Fiorenza, *Discipleship of Equals*,34.

[71] Schüssler Fiorenza, *Discipleship of Equals*,34.

leadership in the postcolonial Asian context with two observations.[72] The first is the cooperative work of the multiple communal leaders in the Asian immigrant context.[73] The second is that these communal leaders do not fix their position or hold their power to stay at the top of the hierarchy, but become "facilitators or mediators" to share the position and power to lead together in collaborative leadership.[74]

With communal, collaborative leadership, everyone in the community is a "co-leader." They exchange leadership roles and strengthen the fluid and transforming power of the community.[75] The community is no longer led by an individual, but flows in the organic and communal system of the leadership process.[76]

Despite the many strengths of communal, collaborative leadership, the reality of communal, collaborative leadership in the Asian immigrant context conflicts with the good news of the priesthood of all believers. Whereas the doctrine of universal priesthood claims everyone who believes in Christ – be they women or men, children or adults, clergy or laity – Asian immigrant communal and collaborative leadership is more often found among laity and women clergy in the religious community. The Korean immigrant church is the main context where Choi sees collaborative and communal leadership by women clergy who empower laity to teach, preach and exercise their shared leadership through Jesus Christ.[77]

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[72] Choi, *A Postcolonial Leadership,* 207-208.

[73] Choi, *A Postcolonial Leadership,* 207-208.

[74] Choi, *A Postcolonial Leadership,* 210.

[75] Choi, *A Postcolonial Leadership,* 213-215.

[76] Choi, *A Postcolonial Leadership,* 213-215.

[77] Choi, *A Postcolonial Leadership,* 215.

Choi's observation that Asian male clergy tend to avoid transformative, collaborative, and communal postcolonial leadership implies the challenges faced by Asian immigrant church leaders.[78] As an Asian female clergy member, I have also encountered the tendency of Asian male clergy to foster clergy-centered leadership, sustain the church patriarchy, and cause divisions between different genders, generations, races, and social statuses. It disconnects people and makes the community lose its vitality. Its rigid concern is only their own community and cannot influence a better life for other immigrants.[79]

When an Asian immigrant church remembers Jesus Christ as their humble Priest and Prophet and invites all believers to his royal priesthood, they can cultivate the communal, collaborative, and transforming leadership of all people. The church may find wholeness in leading people to respect everyone's dignity in solidarity with Jesus Christ. As the body of Christ, the church may change the reality of immigrants' spiritual, physical, and communal life with peaceful harmony.

Summary

Postcolonial Asian immigrant leadership is a place of hope for Asian immigrants where they are liberated from their hurtful experience as the marginalized, affirm their own dignity, and make room for others to live together in "peaceful co-existence."[80] This becomes an interdisciplinary foundation of this project as it examines the complexity and

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[78] Choi, *A Postcolonial Leadership,* 156.

[79] Choi, *A Postcolonial Leadership,* 166-169.

[80] Choi, *A Postcolonial Leadership,* 188.

multiple cross-cultural and racial layers in an immigrant society. Because religious leaders function critically in the immigrant's life, postcolonial Asian immigrant leadership requires seeing the spirituality of Asian immigrants' life, which is also connected to this project of building spiritual leadership.

According to Ian Barbour's four ways that science and religion interact – "conflict, independence, dialogue, and integration" – Postcolonial Asian immigrant leadership has multiple ways of dialogue and integration.[81] Postcolonial Asian immigrant leadership interacts with the project to build spiritual leadership through forty days of prayer, and to dialogue to understand the problem, the process, and the outcome of the project.

The problem with the absence of spiritual leadership training is the rigidity of leadership. As leaders do not know how to discern God's direction and work with other leaders to solve problems, they tend to use their own wisdom and power to react to the problem. This rigid leadership causes conflicts and divisions in the community and burnout among the leaders.

Postcolonial Asian immigrant leadership theory provides an example of dictator leadership in dialogue with rigid and authoritarian church leadership. Dictator leadership is a colonial leadership in which one individual makes themselves superior to others, does not accept any criticism, forces others to be obedient to the dictator, and manipulates the community to maintain the dictatorship.

In the process of this project, discernment from spiritual leadership and solidarity from postcolonial leadership integrate with each other to experience leadership not by

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[81] Barbour, *When Science Meets Religion*, 2-4.

persons or their skills, but by the process. In discernment, spiritual leaders decenter themselves and discover that everyone is equally important, valued, and gifted for God's Kingdom. In my project, I introduce group spiritual direction as an example of this room of discernment and solidarity. In her book, *Group Spiritual Direction Community for Discernment,* Rose Mary Dougherty presents group spiritual direction as "a simple and spiritual process" wherein each participant has an equal opportunity to share, listen, and respond.[82] She outlines the rhythm of spiritual direction as follows: "silence, the sharing of a participant, silence, response from the group, silence," and this rhythm is repeated until everyone has shared and heard group's response.[83] This forms the foundation for building a spiritual partnership and leadership.

The vision of the project is the Kingdom of God, where spiritual leaders follow Christ's vision and find the joy of serving and growing. Although its intent is not necessarily religious, Postcolonial Asian immigrant leadership shows a glimpse of the Kingdom of God. Diverse people are respected for their own gifts and beings, and learn to live together in harmonious and peaceful co-existence.

In its interaction with the project's biblical, historical, and theological foundation, Postcolonial Asian immigrant leadership shows more opportunities to dialogue and integrate. The biblical foundation of the project is Acts 1:12-14, where Jesus' disciples find their identity as the apostles of Christ. This identity formation happens in communal transition when all disciples and believers pray in the upper room and wait for the Holy

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[82] Rose Mary Dougherty, *Group Spiritual Direction: Community for Discernment* (New York, NY: Paulist Press, 1995), 35.

[83] Dougherty, *Group Spiritual Direction, 35-36.*

Spirit. Their identity is uncovered as they witness the suffering, death, resurrection, and ascension of Jesus Christ.

While spiritual leaders find their identity in their relationship with God, Postcolonial Asian immigrant leaders experience their identity formation in their relationship with others. It starts with "WE," the Korean communal self. It becomes "I and We" as the marginalized self in the U.S. In the postcolonial context, they find "I and We with others" where they welcome others, celebrate their differences, and find a way of co-existence.

The historical foundation explores the life and ministry of William Scranton, an American pioneer missionary in Korea. His authentic and transformative leadership is a great example of postcolonial leadership. He finds himself as a bearer of the good news of Jesus Christ. He knows how different he is from Koreans and opens up to learning and embracing Korean cultures. Scranton lived when Koreans were oppressed by Confucian hierarchy and Japan's colonization. However, he did not discriminate against others, but instead honored and respected everyone equally with Christ's love, and he did his best to make disciples of Jesus Christ by the love of Jesus Christ. His work transformed the Korean community by freeing people from oppression and suffering with the good news of Christ, and grew a church and society where everyone is welcomed to Jesus Christ and his community of faith.

The theological foundation is the only area where spiritual leadership and Postcolonial Asian immigrant leadership find integration and conflict. Integration comes from as the priesthood of all believers' invitation to all believers to find their call to serve through Jesus Christ, share their gifts by the power of the Holy Spirit, and bring

wholeness to the faith community, the body of Christ. This is similar to collaborative and communal leadership, where there is no boundary between leaders and followers. Rather, members share their skills, wisdom, and strength, exchange their roles as leaders and followers, and increase the energy that flows in and out of the community, transforming the reality of immigrants' life.

Conflict happens because this communal and collaborative leadership is observed more among women clergy and laity in the Christian community. Male clergy tend to practice traditional and clergy-centered leadership, which reinforces patriarchal hierarchy in the church and divides people along lines of gender, generation, race, and social status. Clergy-centered leadership also keeps the faith community from sharing its resources to make a place for immigrant society.

Ironically, it is the Asian immigrant church that shows this rigid and patriarchal leadership. This church leadership would benefit from remembering that Jesus calls every believer to live in his high priesthood. Building spiritual leadership is a way to live in this universal priesthood and practice communal, collaborative, and transformative leadership.

Following the establishment of the biblical, historical, theological, and interdisciplinary foundations, the next chapter focuses on project analysis – a comprehensive overview detailing the implementation of the six-week spiritual leadership program centered on a daily prayer journal. This analysis elucidates the individual contributions of each foundation toward equipping spiritual leadership. It emphasizes discovering one's spiritual leadership in Jesus Christ, fostering the skill of listening prayer to nurture humble leadership, and cultivating spiritual gifts. The

conclusion of the project analysis lies in evaluating the fulfillment of the project's hypothesis: attaining spiritual growth and cultivating confidence as a spiritual leader. This assessment aims to measure how effectively the program has enabled participants to experience spiritual growth and develop their confidence as spiritual leaders.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

This chapter aims to analyze my D.Min project, which nurtured Spiritual Leadership through six weeks of daily prayer-based spiritual leadership training at Epworth United Methodist Church. This project was inspired by many failures and conflicts I encountered with leaders at the church. The problem was found in the season of transition when there was no leadership program to equip the spiritual leaders who would pray, seek, and discern God's direction. Without spiritual leadership, leaders quickly brought their different ideas, which caused a series of arguments, conflict, and burnout. As the hypothesis of this project implies, this project was designed to establish a sacred space conducive to spiritual growth, fostering the ability to discern Christ's vision and instill confidence in serving and growing God's Kingdom.

Biblical, historical, theological, and interdisciplinary foundations structured and supported this project. These four foundations explored the disciples' prayers in the upper room after Jesus' ascension in Acts 1:12-14, William Scranton's spiritual leadership in Korea, the doctrine of the priesthood of all believers, and postcolonial Asian immigrant leadership in the United States. These foundations were instrumental in structuring and detailing the curriculum of this project aimed at equipping spiritual leaders with daily prayer practices.

The biblical foundation focused on Acts 1:12-14, a transitional passage between Jesus' ascension and Matthias's election as the twelfth apostle. The text illuminated how the disciples were equipped as spiritual leaders. After Jesus' ascension, they did not know what to do, so they gathered together in the upper room and prayed until the Holy Spirit descended.

This text provided two pivotal aspects of the project. First, it defined the identity of the spiritual leaders. They witnessed the life, death, and resurrection of Jesus Christ as historical events. Second, spiritual leaders needed a sacred and transitional space like the upper room. Here, they encountered the transformative power of the Holy Spirit, fostering connection within the body of Christ and engaging in prayer and discernment to comprehend God's direction for themselves and their community.

Another foundational element derived from Acts 1:12-14 was incorporating daily communal prayer into the project. As the disciples grew as humble and spiritual leaders through prayer, the project emphasized daily communal prayer as an essential tool for spiritual leadership. Participants were given a daily prayer journal featuring shared scriptures, devotions, and a prayer guide to facilitate this purpose.

The historical foundation centered on the life and mission of William Scranton, an influential pioneer missionary from the Methodist Episcopal Church, North, to Korea from 1885 to 1922. He came to Korea with his mother, Mary Scranton, and built hospitals, dispensaries, schools, and churches. He was instrumental in translating the Bible and the creation of an English-Korean dictionary. He significantly equipped numerous missionaries and church leaders during his tenure.

However, despite Scranton's remarkable efforts to evangelize Korean Methodists, his contributions were undervalued in Korea due to his resignation amid political turmoil between Japan and Korea. Bishop Harris pressured Scranton to support Japan's colonization of Korea, leading to Scranton's departure from the mission field. Only in the 2000s did the Korean Methodist Church initiate efforts to reassess Scranton's life and mission, recognizing the significance of his accomplishments and influence on Korean church history. Scholars agree that Scranton was a successor of the Good Samaritan who embodied humility, love, and sacrifice in his work with Koreans.

This examination of Scranton's life and mission provided this project's basic components of spiritual leadership. The participants delved into the traits of humble, loving, and sacrificial leadership during their training. They acquired skills in contemplative practices such as listening prayer and embraced the rhythm of life and ministry – learning to pray, pause, and observe a Sabbath day. The ability to discern God's will through listening prayer emerged as a crucial learning experience, fostering humility, love, and sacrifice, as essential components of spiritual leadership.

The doctrine of the priesthood of all believers serves as the theological foundation, asserting that every believer holds a role as a spiritual leader. In Scripture, Jesus Christ is the High Priest, who died once and for all and invited all the believers to enter his high priesthood. This invites them into the holy and loving life to mediate the world and Christ. Through the lens of church tradition and experience, Martin Luther, John Wesley, and Elisabeth Schüssler Fiorenza examined how the priesthood of all believers addresses the struggles, brokenness, and divisions within the church. Their insights emphasized the pursuit of wholeness within the church. By reason, these biblical,

traditional, and experiential understandings of the priesthood of all believers demonstrated that spiritual leaders, as laity and clergy, work together and build the body of Christ.

The doctrine of the universal priesthood contributed to the D.Min project as a frame for understanding how Jesus empowers spiritual leaders, both laity and clergy, through the gifts of the Holy Spirit. Leaders were not divided hierarchically, but were deeply interconnected as part of the holistic body of Christ. Project participants were encouraged to explore and understand their spiritual gifts. Through practices such as listening prayer, journaling, and in-depth discussions, they were guided to discern God's calling to utilize their spiritual gifts in unifying the body of Christ holistically.

Postcolonial Asian immigrant leadership was introduced as the interdisciplinary foundation. It was a place of hope for Asian immigrants to transcend their wounds and adversities as marginalized individuals. This leadership fostered a peaceful environment where everyone's dignity was affirmed, and made room for others to live together. Previously, Asian immigrant leadership had been characterized by exclusion, authority, and a patriarchal structure. Presently, this form of leadership has evolved towards a more collaborative and communal approach, particularly evident through the active involvement of women leaders and laity within the church.

Postcolonial Asian immigrant leadership affirmed the necessity for spiritual leaders to find a place of solidarity. Here, leaders not only discovered their own dignity in the presence of God but also recognized and embraced the dignity and unique gifts of others. This space of solidarity served as a sacred ground for listening attentively to the Holy Spirit, engaging in communal discernment, and seeking God's guidance together.

As a testament to this concept, the practice of group spiritual direction stood as a model for this place of solidarity. The participants were invited for a profound encounter with the movement of the Holy Spirit within the group by engaging in a rhythm of silence, listening, sharing, and praying.

Through the cohesive integration of the four foundational elements, this project was successfully constructed as a comprehensive six-week workshop to implement spiritual leadership through a daily prayer journal to fifteen participants. The biblical foundation laid the groundwork by emphasizing two pivotal aspects: spiritual leadership and the significance of daily prayers. Building upon this, the historical foundation introduced the practice of listening prayer as a means to nurture basic components of spiritual leadership such as humility, love, and sacrifice. The theological foundation shed light on the vital role of spiritual gifts, advocating for collaboration between laity and clergy to pursue holistic unity within the body of Christ. Finally, the interdisciplinary foundation invited participants to engage in solidarity through group spiritual direction. It also provided a firsthand experience of collective discernment and communal listening to the Holy Spirit.

Methodology

Daily Prayer Journal

This D.Min project, titled “Implementing Spiritual Leadership through Six Weeks of Daily Prayer-Based Spiritual Leadership Training,” is designed as a six-week workshop accompanied by a daily prayer journal. Drawing inspiration from the upper room in the biblical foundation, the daily journal aims to foster a sense of community of

faith with the same reading and the guided questions and encouraged the participants to experience the power of daily prayer.

Appendix A is the daily prayer journal. The journal began after the first session, which was an introductory meeting with pre-group discussion. Structured across the five weeks between the first to sixth week, the journal featured five days of devotion and allows participants a weekend break. This was to acknowledge the significance of pausing and resting to cultivate humility as a spiritual leader.

Table 1 describes the content of the daily prayer journal. Each week followed a specific pattern:

- Day 1 was a weekly examination to reflect on the session's teachings and examine circumstances, relationships, decisions and other important facets of life through prayer.
- Days 2 to 5 focused on scripture, devotion, and guided prayer questions. These daily reflections served not only to facilitate prayer but also to impart insights into spiritual leadership grounded in biblical, historical, theological, and interdisciplinary foundations.

Table 1 The Content of Daily Prayer Journal

Week	Day	Theme	Scripture or extra reading
1- Spiritual leaders – the Witness of Jesus Christ (Biblical Foundation)	1	Yesterday's session review and life examination	Psalm 46:10
	2	Who are the spiritual leaders?	Acts 1:6-9
	3	All comes from Jesus	Acts 9:1-19
	4	In the upper room	Acts 1:12-13
	5	The best equipment (Prayer)	Acts 1:13-14
2- Basic Components of Spiritual Leadership	1	Yesterday's session review and life examination	Psalm 139:2,4-5
	2	God's will	1Thessalonians 5:12-19
	3	Cultivate humility	1 Philippians 2:1-11
	4	When a leader loves	John 13

(Historical Foundation)	5	Paradox of sacrifice	John 12:24-26
3 – The Priesthood of All Believers: The Spiritual Gifts and Unity (Theological Foundation)	1	Yesterday's session review and life examination	2 Corinthians 13:5
	2	Who is the priest?	Exodus 34:29-35, 1 Peter 2:9
	3	Jesus Christ, our High Priest	Revelation 1:5, Hebrews 4:14-16
	4	Our spiritual gifts	1 Corinthians 12:4-11
	5	The unity as the body of Christ	1 Corinthians 12:14-26
4 – Postcolonial Asian Immigrant Leadership: The Power of Group Discernment (Interdisciplinary Foundation)	1	Yesterday's session review and life examination	The Prayer of discernment by Thomas Merton
	2	Sacred leadership	Acts 6:1-7
	3	Creating solidarity	1 Peter 4:7-11
	4	Increasing self-awareness	1 Corinthians 13:8-13
	5	Peaceful and harmonious community	Revelation 7:9-12
5- Commissioning as Spiritual Leaders	1	Yesterday's session review and life examination	The covenant prayer in the Wesleyan Tradition
	2	Embracing God's new thing	Isaiah 43:18-21
	3	My story with Jesus	1 John 5:1-5
	4	By their faith	Habakkuk 1:2-4, 2:2-4
	5	Lead by knees	Daniel 6:10-12

Workshop with Project Outline

In contrast to traditional training methods like Bible study or preaching, a six-week workshop format titled "Lead by Knees" was chosen for weekly meetings to explore spiritual leadership deeply. The title was suggested by context associates upon recognizing the significance of daily prayer journaling in equipping spiritual leaders. Because the daily prayer journal allowed the participants ample time to acquire knowledge about spiritual leadership, the weekly meeting would be more effective if they could share reflections and actively engage in activities to embody their learning. The workshop emerged as the optimal approach to integrate their insights from biblical, historical, theological, and interdisciplinary studies and foster a transformative experience in becoming spiritual leaders.

< “Lead by Knees” Project Outline>

Week 1 - Introductory meeting

- Introduction of the group members and project (20 minutes)
- The daily prayer journals and practice the day 1 journal (10 minutes)
- The pre-project group interview (50 minutes)
- Holy Communion Service (20 minutes)

Week 2 - Biblical Foundations: The Call as the Witness of Jesus Christ.

- Opening devotion (10 minutes)
- Reflection on the daily prayer journals and reading about the biblical foundation of spiritual leadership (Acts 1:12-14) (30 minutes)
- Apply the lesson: My call to be a leader and my history with Jesus Christ (30 minutes)
- Reaffirmation of Baptism and Prayer of the people (20 minutes)

Week 3 - Historical Foundations: Dr. Scranton’s Spiritual Leadership

- Opening devotion (10 minutes)
- Reflection on the daily prayer journals and reading about the historical Foundations of Dr. Scranton’s Spiritual leadership (30 minutes)
- Apply the lesson – Cultivating humility, love, and sacrifice through listening prayer (50 minutes)

Week 4 - Theological Foundations: The Priesthood of All Believers

- Opening devotion (10 minutes)
- Reflection on the daily prayer journals and reading about the theological Foundations of The Priesthood of All believers (30 minutes)
- Apply the lesson: Exploring spiritual gifts and fostering unity within the church (50 minutes)

Week 5 - Interdisciplinary Foundations: Postcolonial Asian Immigrant Leadership

- Opening devotion (10 minutes)
- Reflection on the daily prayer journals and reading about the Postcolonial Asian immigrant leadership (30 minutes)
- Break (10 minutes)
- Apply the lesson: Group spiritual direction to cultivate discernment and self-awareness (60 minutes)

Week 6 - Conclusion

- Opening devotion and reflection on the daily prayer journals/ Collect journal (20 minutes)
- Post-project group discussion (50 minutes)
- Dismissal with anointing service (20 minutes)

As the project outline shows, each workshop lasted 80-140 minutes weekly, ensuring in-depth discussions and activities to embody their understanding of spiritual leadership. Specific activities for each week were designed to reinforce learning objectives: Week 1 focused on Holy Communion to be fed by the body and blood of Jesus Christ in this new journey. Week 2 ended with reaffirming baptism and remembering that our identity only comes from Jesus Christ, which was already given through our baptismal covenant. In Week 3, the participants learned to practice contemplative and listening prayer to cultivate spiritual leadership. Week 4 was about the spiritual gifts inventory to know about their spiritual gifts and pursue unity in the body of Christ with our universal priesthood in Jesus Christ. Week 5's activity was group spiritual direction to practice solidarity and group discernment in the tradition of postcolonial Asian immigrant leadership. Finally, Week 6 ended the program with an anointing service to commission our participants as spiritual leaders.

More Methods

In addition to the daily prayer journal and workshop, several other methods were employed for the study, including the researcher's journal, group discussions, and individual interviews. These three tools were specifically selected to emphasize qualitative research. The project targeted a small group of fifteen individuals. Within this setting, the effectiveness of quantitative research methods such as surveys was not apparent.

Pursuing more robust research methodologies, I drew inspiration from Mark Lau Branson's Appreciative Inquiry, which motivated me to prioritize qualitative research. Branson's book, *Memories, Hopes and Conversations* underscored the importance of

"significant life forces" embedded in community conversations guiding participants toward adopting new narratives and perspectives.[1] As a researcher, I aimed to recognize these significant life forces within the participants through methods such as the researcher's journal, pre- and post-interviews, and individual interviews.

- Researcher's journal: I meticulously recorded all my session preparations; and detailed observations of participant responses, reactions, and interactions through the project. Both group and individual interviews were audio-recorded to ensure accurate transcripts, with participants' consent granted for ethical considerations.
- Group Interviews: The initial and final sessions involved group interviews with identical questions. Table 2 outlines the specific questions and their aims, designed to test hypotheses regarding spiritual leadership.

Table 2 Group Interview Questions and Aims

Questions	Aims
How would you define a church leader and a spiritual leader? What type of training do you feel you need as a spiritual leader?	Participants' experiences and understanding as spiritual leaders.
When you start a new thing, how would you discern if this is God's will for you this time?	Participants' understanding of their call as spiritual leaders.
What would you do when you experience a conflict, get stuck, or need more clarity of direction as a leader?	Participants' experience with conflict and ways of group discernment.
How does prayer change your leadership?	Participants' experience with prayer and spiritual leadership.
What is your daily prayer routine?	Participants' experience with prayer.
What is your gift as a spiritual leader?	Participants' awareness of their spiritual gifts.

[1] Mark Lau Branson, *Memories, Hopes, and Conversations: Appreciative Inquiry and Congregational Change* (Herndon, VA: The Alban Institute, 2004), 23.

What is God's will regarding your leadership, personal and spiritual journey and mission and ministry of the church?	Participants' ability to discern God's will and become spiritual leaders.

- Qualitative Individual Interview: Post-project qualitative individual interviews were conducted to capture participants' stories and transformations. Table 3 outlines the interview questions and their specific purposes.

Table 3 Qualitative Interview Questions and Purpose

Questions	Purposes
Have you ever prepared yourself for spiritual leadership? Did this process make a difference, and if so, how? If not, why?	Participants' experiences of becoming spiritual leaders.
Where and when did you see God do a new thing in your spiritual leadership? Did you see God's breakthrough in your life and the church's life?	Participants' experiences of God's call, guidance, and breakthrough throughout the project.
How did you experience the role of prayer, especially daily prayer and listening prayer, to grow as a spiritual leader?	Participants' new experience with listening prayer in growing as spiritual leaders.
Was it easy to pause, pray, and listen? What is your change to cultivate your upper room experience – to have room and time with God and your community of faith?	Participants' ability to be grounded in Christ through listening prayer.
How do you experience group spiritual direction? What have you learned about discerning and sensing the movement of the Holy Spirit with the community?	Participants' ability to have room for solidarity as spiritual leaders.
Did this process impact your own personal life as a Christian, as a church member, and as a spiritual leader?	Participants' ability to see the change in their spiritual leadership through this project.
What is the next step to grow as a spiritual leader? What else do you need for the role of a leader?	Participants' preparation for the next step of ministry as spiritual leaders.

Implementation

Recruitment

The recruitment process took place in August and September 2023, incorporating closed and open invitations. This decision was guided by input from context associates who were familiar with Epworth United Methodist Church's dynamic. Out of four context associates, three were members from Epworth: the administrative council chair, a former SPRC chair, and a young adult member who has never held a leadership role. Additionally, a clergy member who is in extension ministry and attends Epworth as his worship place contributed insights.

My original inclination was the closed invitations, especially considering the involvement of newly elected leaders and seasoned leaders experiencing burnout. My context associates unanimously encouraged me to include open invitations for two reasons. Firstly, they saw the benefit of exploring spiritual leadership beyond having a leadership position at church. It was eye-opening for me that everyone can embody spiritual leadership in their families, workplaces, and various life contexts. Secondly, including open invitations was seen as a means to invite individuals unfamiliar with spiritual leadership concepts. This would potentially aid in effectively testing hypotheses related to observing spiritual growth, discerning God's will, and developing confidence as spiritual leaders.

In August, six participants were recruited through closed invitations. This group comprised two context associates – a former SPRC chair and a young adult without experience in a leadership position in the church. The remaining four participants were

either newly appointed leaders or individuals displaying promising potential as spiritual leaders. Towards the end of August, an open invitation was announced through the church, leading to Appendix C, the open invitation flyer with the signup sheet. Nine individuals registered, representing diverse groups: new leaders, seasoned leaders, and even new church attendees who had not become official members. All fifteen participants were members or attendees of Epworth United Methodist Church. However, many had only encountered each other during worship services or church lunches and were new to one another.

1st Session: Introductory Meeting

The first session of the Lead by Knees workshop convened on Tuesday, September 19, 2023, from 6:30 to 8 p.m. The initial fifteen minutes were dedicated to introductions, with each participant sharing their name and recounting how and when they first became associated with Epworth. Interestingly, as each person shared their journey to Epworth, the rest responded with expressions of intrigue like “Ah” or “Aha!”

The next twenty minutes were to introduce the project and the daily prayer journal exercise. I briefly recounted my discovery of this project’s concept at United Theological Seminary. I shared how my personal experience with daily listening prayer transformed my leadership roles of pastor, mother, and wife. I also mentioned my academic pursuits in understanding spiritual leadership through the foundations of biblical, historical, theological, and interdisciplinary studies.

The Consent Form and the “Lead By Knees” Prayer Journal were distributed and explained. Participants raised queries about the voluntary aspect outlined in the form. This allowed me to clarify that this workshop was entirely voluntary, unlike a Bible

study, which often requires completion. Participants were free to skip uncomfortable questions or withdraw from participation at any point.

Before distributing the daily prayer journal, I marked numbers one to fifteen on the cover of each journal. I explained that at least six journals needed to be returned to track my hypothesis throughout the project. The number on the cover would replace participants' names for confidentiality. I encouraged those comfortable with returning their journals to write in printed letters rather than cursive to facilitate comprehension, considering English is not my first language. Participants took about five minutes to review the daily journal and understand its weekly themes and patterns.

Following a short break, the pre-project group interview commenced. Anticipating that some participants might need support expressing their thoughts in a group setting, I provided sprint papers on the walls and distributed multiple sticky notes to each participant. They were invited to write their responses to the interview questions on sticky notes and place them on the sprint papers. I and another participant took turns reading these notes aloud. This approach allowed everyone to contribute, facilitating smooth transitions for follow-up questions and discussions. The last two questions concerning spiritual gifts and discerning God's will were not addressed. The participants were not familiar with spiritual gifts and had already provided responses about God's will in previous questions. This decision was made to manage time effectively.

After the pre-project interview, we formed a circle and celebrated the Lord's table. We acknowledged that just as Jesus Christ invited us to this table, he also led us to this project. Although this study aimed to test my hypothesis regarding spiritual

leadership, we recognized that Jesus would utilize this opportunity to nurture the spiritual leadership of our participants and benefit our church community.

2nd Session: Biblical Foundations – Call as the Witness of Jesus Christ

The second session met on Tuesday, September 26, 2023, from 6:30 to 8 p.m. As the participants gathered, two ice-breaker questions – "What do you like about Epworth?" and "What are your favorite popsicle colors?" – were utilized to foster rapport and encourage the sharing of personal narratives related to Epworth.

The session continued with a breath prayer, which served as the opening prayer. A brief explanation of breath prayer preceded the reading of Psalm 46:10, "Be still and know that I am God. Be still and know that I am. Be still and know." This was followed by seven minutes of engaged breathing prayers. After the prayer, a reflective dialogue about participants' experiences during the initial breath prayer ensued. Some reported experiencing healing energy, while others found it challenging to quiet their busy thoughts.

The discussion naturally transitioned to reflections on our daily prayer journals. When I asked about their daily journal experiences, everyone opened their journals brimmed with handwriting. That resonated with their profound commitment to this project. Two primary themes in this discussion were reflected in Week One's journal: Who are spiritual leaders, and how can they be equipped? Reflecting on Acts 1:6, participants shared insights that spiritual leaders are witnesses of Jesus Christ, relying on the power of the Holy Spirit. Many participants pointed out that they felt troubled by a guided question on Day 2, "How can you pray for Christian leaders who do not receive the power of the Holy Spirit and those who neglected to become Jesus' witnesses?" Some

participants shared personal experiences of church leaders whose ego-centric ministry had adversely affected the church. This discussion led the participants to emphasize that Jesus Christ is the one who called and equipped the spiritual leaders with the power of the Holy Spirit.

Prayers emerged as pivotal in equipping spiritual leadership with spiritual empowerment. Rereading Acts 1:13-14, the participants discussed establishing their own "upper room" akin to the disciples, a designated space and time to foster deeper relationships with Jesus Christ and fellow believers through prayer. Appendix D details the upper room activity, where participants dedicated specific times, people, and places to encounter restful and sacred moments with Jesus and fellow Christians.

For the next thirty minutes, an activity titled "Once upon a time, there was Jesus" took place. Participants continued a sentence about Jesus, beginning with either "And then" or "But then." This activity aimed to reflect on their personal stories with Jesus and affirmed their calls as witnesses of Jesus Christ. The first round began with the opening sentence, "Once upon a time, there was a man, Jesus." Then, ensuing narratives echoed familiar themes in the Apostles' Creed, well-known stories about the birth, life, death, and resurrection of Jesus Christ. The second round, initiated with the sentence, "That Jesus is here with us now," provoked more personal responses from each participant. Their answers were more profound, highlighting individual experiences with Jesus, such as "His power is here," "Someone around us needs Jesus right now," "Jesus wants us to work for him," and "He is healing us now." One participant, moved by the statement "Jesus is healing us now," became emotional and passed her turn. After the session, she

shared that this statement had evoked thoughts of her family's need for Jesus' healing, leading to her tearful silence.

The session concluded with a reaffirmation of baptism. The oldest Baptismal font was used to commemorate the numerous spiritual leaders in our church's history and their ministry empowered by the power of the Holy Spirit. Gratefully acknowledging our baptismal covenant, we affirmed that Jesus anointed us as his witnesses, perpetuating his story in our lives through the power of the Holy Spirit.

3rd Session: Historical Foundations – Basic Components of Spiritual Leadership

The third session took place on Tuesday, October 3, 2023, from 6:30 to 8 p.m. The opening prayer centered on Psalm 139:2, 4-5, followed by a silent prayer lasting seven minutes. The reflection on the daily prayer journals and reading about the historical foundations of Dr. Scranton's spiritual leadership drew attention to his humility. The participants discussed many challenges that Dr. Scranton met in his ministry: There were not many Christians in Korea. Women's social status was undervalued, and many women did not have names unless they were from the noble families. The participants explored "curtain baptism" on Day 4 of the journal and discussed about how Dr. Scranton overcame cultural barriers with his humble leadership. The participants highlighted Dr. Scranton's humility when he continued to stay in Korea and helped many missionaries and Korean Christians.

Following a thirty-minute reflection and discussion of Dr. Scranton, the participants engaged in an exercise involving listening prayer facilitated by Mrs. Claire Poole, a spiritual director. Mrs. Poole introduced and demonstrated the practice of

listening prayer to nurture humility, love, sacrifice, and other traits observed in Dr. Scranton's life and ministry.

Emphasizing emptying ourselves by listening to God, Mrs. Poole outlined five key points of listening prayer. First, listening prayer is to hold us as we are. It is okay to be distracted by other thoughts; acknowledge distractions and bring them into God's presence. Second, listening prayer helps us quiet and calm our noisy minds. Third, listening prayer is a practice in trusting in God's movement whether we sense it or not. Fourth, listening prayer focuses us on God who sees us and loves us, and dwells in the intimate presence. Fifth, listening prayer is to re-member that we are God's beloved and God is always with us and willing to communicate with us.

After this explanations, Mrs. Poole led the group through a ten-minute listening prayer session using Psalm 139. In the reflection after the prayer, the participants shared various responses such as "I felt held by Jesus," "Jesus was with me," "Meditation turned down my busy mind," and "I had to let go of my expectation as I anticipated a louder, more dramatic communication from God." For the conclusion of the session, Mrs. Poole embraced all responses and encouraged the participants to regularly practice listening prayer, stating, "Let it flow. It will hold the space for Epworth for God's surprise for you and the church."

4th Session: Theological Foundations – Spiritual Gifts and Unity

The fourth session occurred after a brief pause due to my soul care retreat for Virginia Annual Conference clergy on October 10-12, 2023. Ahead of this session, the spiritual gift inventory had been distributed to the participants, with completion expected by the fourth session.

On Tuesday, October 17, 2023, the participants reconvened. Before opening prayer, discussion centered on individual experiences with listening prayer during the week. While some found it therapeutic and peaceful, most admitted the challenge of practicing it individually. There was a brief discussion of the potential benefit of having an accountability group to practice listening prayer. The opening prayer revisited Mrs. Poole's five key points of listening prayer – holding one's place, calming the mind, trusting, focusing on God, and remembering God's presence. Following a reading from 2 Corinthians 13:5, the group engaged in seven minutes of listening prayers.

Referring to daily prayer journals, the participants discussed their reflections on the doctrine of the priesthood of all believers. Notably, five participants who were converts to Methodism from Catholicism experienced rigidity in their former church practices. Other participants from different protestant denominations recounted similar instances, such as strict dress codes during their childhood church experiences.

I elucidated the support given by explaining how Martin Luther, John Wesley, and Elisabeth Schüssler Fiorenza approached the doctrine of the priesthood of all believers. They all underscored that Jesus Christ is the high priest who invites all believers to manifest him in priesthood. While differing in their approaches, they emphasized the unity of the church through the Holy Spirit's power, which unifies clergy and laity when they share their spiritual gifts for the body of Christ.

After this explanation, the participants shared reflections on their spiritual gifts inventory. They used a booklet from Upper Room, *Your Spiritual Gifts Inventory*, which contained instructions for taking the test and finding spiritual gifts.[2] The participants

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[2] Charles V. Bryant, *Your Spiritual Gifts Inventory* (Nashville, TN: Upper Room, 1997).

mentioned two reasons that they were confused. First, the instructions in the book still needed to be clarified. Second, the participants were surprised to discover spiritual gifts that diverged from their strengths or preferences. Some participants struggled comprehending gifts like martyrdom, suffering, faith, and exorcism. It was interesting how other participants validated and acknowledged these traits within them.

Following the discussion and reflection on spiritual gifts, the participants experienced three phases of the listening prayers. The first listening prayer was to center on their spiritual gifts and listen to any thoughts or emotions the Holy Spirit raised in them. The second listening prayer was to open themselves to God's call to use their spiritual gifts for a particular group of people or ministry. The last listening prayer was to hold our participants in silence and pray for them to sense God's call to share their spiritual gifts for the church, the body of Christ.

After these listening prayers, the participants expressed trust in God's guidance, although they did not fully understand the spiritual gifts and what kind of ministry God was calling them to. They found it easier to pray for others. Some participants shared the visions of colors experienced during the listening prayers, such as green, gold, red, purple, and black. I explained the meaning of the liturgical colors and encouraged them to continue to open themselves to see how the Holy Spirit used these several colors in their listening prayers.

5th Session: Interdisciplinary Foundations – The Power of Group Discernment

The fifth session was the project's finale before the post-project interview. As this session was planned to have group spiritual direction as an example of postcolonial leadership, the participants' practice of listening prayer, understanding their spiritual

gifts, and continuing their daily journal would benefit them in creating this room of solidarity. Three more facilitators – Mrs. Claire Poole, Rev. Jiyeon Kim, and Rev. MiRhang Baek – joined our session as spiritual directors for each small group. Before opening with prayer, the participants and facilitators introduced themselves to each other.

For the opening prayer, Thomas Merton's prayer for discernment was read and followed by a three-minute listening prayer. Although the prayer was shorter than usual, the participants seemed to be more comfortable and deeply engaged with the listening prayer. After the prayer, the participants shared how the listening prayer changed their prayer life. They saw this as they tracked their change with their life examination in the day 1 prayer every week. They discussed that although their circumstances had not changed, they could see that God's will had been revealed in their lives.

In the reflection on the week's readings about postcolonial leadership and prayer journals, important themes emerged. First, postcolonial leadership may not be a problem-solving leadership or leader-centered leadership, but it does share leadership and invites every member of the community to lead. Second, postcolonial leadership inspired our group to pray for immigrants in our community. Some thought of their parents, who came to this country as the first-generation immigrants. Some participants thoughts of their students, co-workers, and clients from the immigrant families. Third, spiritual leadership can learn from postcolonial leaders how to create a room of solidarity. Humble spiritual leadership may be cultivated through this room of solidarity in which the participants can grow in discernment and self-awareness.

Group spiritual direction was introduced as an example of a room discerning and fostering solidarity for spiritual leaders. Following Rose Mary Dougherty's guideline, I

explained the rhythm of "silence, the sharing of a participant, silence, response from the group, silence."[3] I encouraged participants to repeat this process until everyone had shared, listened, and responded.[4] I also emphasized that participants should not formulate their own responses. Instead, their response should be inspired by the Holy Spirit, discerned through attentive listening and sensing the Spirit in the silence. There was no time limit to finish and come back. Every group was asked to take enough time for group discernment and listening, and to be sent with their own closing prayers.

I also led one small group with three participants. Compared with the other groups, I had the younger participants, two of whom were still new to Epworth. Despite my concern that they would not feel comfortable sharing their stories and discernment, they formed a sacred rapport by the power of the Holy Spirit. The rhythm of silence and listening effectively led them to listen and discern the movement of the Holy Spirit and share their discernment with confidence. These three participants appreciated this experience and decided to continue small group spiritual direction.

6th Session: Interdisciplinary Foundations – The Power of Group Discernment

There was a week break between the fifth session and the last session due to Halloween. Nevertheless, the participants actively conveyed to me how they appreciated the group spiritual direction in the fifth session. Most of the participants and all the facilitators contacted me to update how meaningful and powerful the experience had been for them. The participants described it as a "spirit-filled experience" and "an opportunity

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[3] Rose Mary Dougherty, *Group Spiritual Direction: Community for Discernment* (New York, NY: Paulist Press, 1995), 35-36.

[4] Dougherty, *Group Spiritual Direction,* 35-36.

to experience God's presence." Three facilitators encouraged me to see the strength of our project group. They were surprised that our group participants came from all different generations. They highlighted the spiritual eagerness that participants expressed throughout the small group time. Mrs. Claire Poole was willing to come back if the participants would continue group spiritual direction.

The final session started with the Covenant Prayer in the Wesleyan Tradition and seven-minute listening prayers. Because it was the first meeting after the group spiritual direction, the participants were exuberant to share how the Holy Spirit showed them the room of solidarity through group spiritual direction. The discernment process was also different than their expectation. It was not loud or dramatic, but the sacred, peaceful, and deep movement of the Holy Spirit. Several participants shared how this experience became a breakthrough in their faith journey. I shared the reflection of the facilitators. Delivering Mrs. Poole's willingness to lead more group spiritual direction, I encouraged them to continue this room of solidarity with Mrs. Poole or myself. The participants were also introduced to prayer apps and other devotions to continue their rhythm of daily prayers.[5]

The post-project group interview lasted fifty minutes. Unlike the pre-group interview, every participant seemed comfortable sharing their experience and changes in understanding spiritual leadership. The discussion evolved into one of how this project changed their way of being a leader, praying, and using their gifts for God and God's church. I did not need to ask the questions one by one. I added one more question than

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[5] During the session, participants exchanged recommendations for devotion books. Among the resources introduced that evening were two prayer apps: 'Pray as you go' (https://pray-as-you-go.org) and 'Lectio 365' (https://www.24-7prayer.com/resource/lectio-365/)

the pre-group interview, which was, “What is the next?” They discussed new ideas for ministry, forming small groups, or joining the Bible study, and their willingness to grow as spiritual leaders.

After the post-project group interview, seven participants gave me their journals so that I could analyze the data. Also, six participants agreed to individual qualitative interviews. Out of the six, I was able to interview only five participants because of scheduling conflicts. These five interviews took place in November between the final session and Thanksgiving break.

For the closing of this last session and the whole project, there was an anointing service. After reading Numbers 6:24-26, Priestly Prayers, I anointed each of the participants with prayers to continue to grow as spiritual leaders. The project was completed with my benediction.

Summary of Learning

The hypothesis of this project was that six weeks of spiritual leadership training through daily prayer would enable the participants to experience spiritual growth to discern and follow Christ’s direction and find confidence in serving and growing God’s Kingdom. Data was collected through the pre- and post-group interviews, individual qualitative interviews, and the participants’ daily prayer journals.

Pre- and Post-Project Group Interviews

This project set out to explore two hypotheses: whether participants would undergo spiritual growth, particularly in discerning and following Christ’s direction; and

whether they would gain confidence in serving as spiritual leaders. The pre- and post-project interviews affirmed spiritual growth and increased confidence. The atmosphere of each discussion was very different. During the pre-project interviews, many questions seemed unfamiliar to the participants, and I had to clarify their meanings. A notable number lacked confidence in voicing their thoughts, so I used sticky notes for anonymous sharing. Conversely, in the post-project discussions, an evident eagerness prevailed among all to express their personal growth.

Spiritual growth was shown with a deeper understanding and practice of spiritual leadership, prayer, discernment, and spiritual gifts. Previously, the participants struggled to distinguish between church and spiritual leadership, which hindered the discussion of what kind of training is needed for spiritual leaders. However, post-project, a more profound comprehension emerged. Respondent 1 (R1) articulated that spiritual leaders "pray and listen to the Holy Spirit and have the Holy Spirit guide them through anything. I think spiritual leadership can oversee the church leadership." The participants recognized how spiritual leaders utilize their gifts for care of the church, the body of Christ. This newfound understanding led participants to emphasize training spiritual leaders in listening prayer, attentive listening, Bible study, and learning the meaning of their position if they have one.

Before this spiritual leadership training, their prayer routine centered on simple moments like meals, bedtime, or special occasions, averaging 20-60 minutes a day or four to five times a day. Post-training, their prayer life underwent a significant shift. Embracing listening prayer, participants noted profound changes. R1 mentioned, "I am much less stressed. There are more open prayers and listening prayers. It's not just, dear

God, please help this person, this person, this person. It is more listening to the Holy Spirit, please show me, guide me, and tell me." Respondent 2 (R2) expressed, "Listening prayer hit home to me as far as open prayer. Before, I'd feel bad because I'm not designating myself to pray. But that's not really an issue. I can pray all day long in small prayers and not feel bad about it. I'm excited to hear about it."

This transformation in their prayer dynamic extended to conflict resolution. Initially, participants opted to personally avoid conflicts and pray for resolution as spiritual leaders. Post-training, they embraced prayer as transformative in navigating conflicts. As a result of their weekly examination, they experienced that God might not resolve situations as expected, but worked in ways that aligned with God's plan. The discussion also emphasized the importance of pausing and listening in conflict and pursuing harmony and peace. Respondent 3 (R3) shared, "I felt like through this study God gave me some of these answers or God led me close some of those chapters of life. It is okay to let them go." Respondent 4 (R4) highlighted, "Life is a series of conflicts. And the prayer is here. Through this study, I heard that you don't react, just give up. Let God take care of it."

Understanding spiritual gifts also marked a significant growth point. Participants, previously unfamiliar with these gifts, post-project could identify their gifts and reflect on how these gifts had manifested in their lives. R4, who had suffering as her spiritual gift, shared, "I could understand how that spiritual gift was developed. After my mother died when I was two, my dad and grandmother raised me. They were incredible and taught me who Jesus is. That has taken me to where I'm today."

With this spiritual growth, their confidence in serving and growing God's kingdom was remarkable. Their enhanced understanding of spiritual leadership and prayer equipped them to learn and teach as spiritual leaders. Respondent 5 (R5) pointed out her former experience in a finance meeting, which was predominantly about money issues. R5 insisted, "Those kinds of conversations are a tip-off. We should have listened and prayed about the needs of the congregation and what God's will is for a congregation." The participants emphasized practicing spiritual disciplines to exercise humble and servant leadership. Respondent 6 (R6) highlighted, "The leader of the world becomes the world leader. It comes with the pressure of the world, such as academics, sports, or whatever. If you are a true spiritual leader, you can't really fail because you're taking what God gives you and putting it out there."

Their daily prayer practices bolstered their confidence in pausing, listening, and exercising patience, love, forgiveness, and service toward others. They talked about how their prayer for children and spouses changed them to humbly serve their families. R5 learned how to prayerfully support her husband in a serious decision regarding their family life and mentioned, "When I got up and prayed specifically about him, I trusted that God was going to tell him what to do. I start realizing that I can't do anything, but God can do it."

Awareness of their spiritual gifts further empowered them to serve confidently in God's ministry. Respondent 7 (R7)'s spiritual gifts were service, help, and faith and said, "I learned that I need to back off and listen to the in-depth instead of just doing. I have to stop and realize that I know what to serve and help. People don't feel as I feel. They don't think as I think." Respondent 8 (R8)'s gifts were suffering and faith, and R8 shared, "At

one point, I lost a student, my mother, my brother, all within about a two-year thing. And also, the question was always why. This spiritual gift inventory helped bring that to a closure of why. It was so that it could help students sitting there and also being able to feel that compassion."

There was more evidence to validate the spiritual growth and the confidence of spiritual leadership. While this project continued, R1 and R6 discerned God's calls to serve in church leadership and accept leadership positions in the next year. With prayerful discernment, R2 initiated a church remodeling project to update the audio-visual system in the sanctuary with $6,000 fundraising. When the project was over, $4,000 was made, and the visual update was already completed.

Qualitative Individual Interviews

If the pre- and post-project interviews validated the hypotheses of this project, the individual qualitative interviews articulated personal experiences to support these hypotheses. The individual interviews were conducted between November 13 and 27, 2023. The five participants – R1, R2, R6, R7, and R8 – provided vivid descriptions of their spiritual growth and growing confidence as spiritual leaders.

The participants described experiencing spiritual growth to discern God's will and follow the guidance of Christ through listening prayer and group spiritual direction. All of them admitted that they initially did not consider themselves spiritual leaders. However, throughout the project, they came to realize their gifts and potential.
For instance, R1 already engaged in healing, intercessory prayers, and forgiveness ministries in his former church. These ministries taught him to let the Holy Spirit work through him. Now, he could see that that was a process of becoming a spiritual leader. R2

had been an active youth leader in his teenage years, but had not developed spiritual leadership for twenty years. He experienced God rebuilding his spiritual leadership through this project. R6 acknowledged her spiritual leadership, understanding that whether she had a leadership position at church, God could speak, lead, and work with everyone to become a spiritual leader. R7 realized she was a spiritual leader and was now beginning a new small group at church. R8 recognized her spiritual leadership because her holy words and actions impacted the lives of her co-workers.

The participants' growth in prayer was evident. They experienced how Christ revealed himself to them through listening prayers and group spiritual direction. R1 had a vision of Jesus talking to the Samaritan woman in a listening prayer and the group spiritual direction. When he shared this vision with the group, they prayerfully inspired him to identify himself as the Samaritan. It helped him realize that he was in the season like a Samaritan woman to ask Jesus questions about his family, spiritual life, faith journey, and life itself. R7 was another participant who had a mystic experience with many visions. Many colors moved in her visions, such as green, gold, white, purple, and red. Praying with color and asking about the meaning of the color of the Holy Spirit and her spiritual mentors led her to deepen her relationship with Jesus Christ.

R2 and R6 found comfort and peace in their spiritual growth. R2 experienced a breakthrough by understanding that God is always with him consistently. In the group spiritual direction, when R2 listened to the Holy Spirit, he was able to listen to other members of the group, felt connected, compassionated, and desired to help. At the beginning of the workshop, it was hard for R6 to sit and listen in silence, as she thought

that God would speak loudly. Embracing listening and silence, she also found peace to open and be receptive.

All the interviewees revealed their confidence in serving God and God's ministry when discussing how to use their spiritual gifts. Because this was not discussed intensely in the group interview, this became a new learning experience. R1 aimed to serve more small groups with his gifts of healing and intercessory prayers. R2 acknowledged how mercy had become a critical spiritual gift in his work and church ministry. R6 felt confident sharing her gift of empathy in her personal and spiritual life. R7 shared many new ideas to share her gifts of evangelism. R8 realized that God led her to be a spiritual leader in her small group with her gift of faith, healing, and help.

Their confidence as spiritual leaders was also shown in their answers to the questions about a God-initiated new thing. R1 and R2 planned to invite the United Methodist Men to share testimonies beginning in January. R1 felt led to serve more small groups. R2 was led to participate in more Bible study. R6 wanted to continue to deepen her listening prayer experience and meet her group's spiritual direction members. R7 and R8 shared more ideas to enhance "Sisters in Christ," a small group for younger women with more active mission and service.

Likewise, the individual interviews complemented the pre- and post-project interviews, offering specific insights into how the six-week spiritual leadership training through daily prayer fostered spiritual growth and confidence among the participants. Finally, here are the results of the daily prayer journal data. Eight participants – Journal Respondents (JR) 3, 4, 6, 7, 9, 10, 11 and 13 – further illustrated their transformative journeys toward becoming spiritual leaders.

JR 3 – Inject Yourself into Our Head, Body, Soul, Heart and Transform Us

JR 3's journal started with her earnest prayer to be healed from her eating disorder, grow her self-esteem, and live a godly life. She prayed to see her body as God's temple and "stop causing it harm." Her breakthrough happened in Weeks 3 and 4 of her journals when she wrote, "I had a breakthrough (click in my brain) to be okay with eating more and gaining the 10-15 lbs. I needed to." In the same week, her prayer was expanded beyond her personal issues to fervently pray for the whole group to have God's injection to be holy and loving. In Week 4, when the journal guided her to pray for the people in the world oppressed under the dictators and for immigrant families and children, she wrote: "It's eye-opening about the others, I pray for all people... Reveal to me whatever it is that I should know and do Lord." In the Week 5 journal, she experienced the group's spiritual direction as "amazing, very spirit-filled, and stress relief." Her final journal clearly shows her growth in caring for her body and praying for others by writing, "Keep truly transform me from the inside out, a clean mind, body, and spirit…. Holy Spirit, lead all the participants; guide us all on our journey with you."

JR 4 – Help Me to Be a Beacon of Light to Those Who Are Lost

At the beginning of the project, JR 4 prayed for a "transformed mind" in Romans 12:2. He did not provide detailed situations but gave enough clues that he prayed for his job decision and his wife. In Week 2, he prayed, "Father God, challenge me! In all relationships to be more like Jesus." Then, he developed the prayers to be used to have a good impact on others. He named the persons he prayed for and asked God to use him as "God's light" or "God's vessel" to help them. In Week 3, when the journal guided him to

pray to use his spiritual gifts, his prayer was "to grow the gifts to open more opportunities to serve you." In Weeks 4 and 5, his prayer circle grew and prayed for the younger people. He prayed for church leadership and the church's growth to be capable to more people. In Week 5, he wrote about the group spiritual direction, "What a powerful experience in listening prayer, and capturing the will of God through the Holy Spirit." During this project, his growth was seen through his testimony during the Sunday service. His prayers to be a vessel of God grew here to touch at least one person who listened to his testimony, served the church to grow, and prayed for all Christian leaders to break the walls of races, backgrounds, ethnicities, or any barriers by Christ's love and compassion.

JR 6 – Deeper Connection

In her journal, JR 6 sought God's guidance in many areas of her life – financial stewardship, retirement, forgiveness, and a new church leadership. She wrote many prayers with questions such as "What are we meant to be and do? What would you have me to pray for? How can I experience and witness your love?" At the same time, her journal was filled with many people's names and their detailed situations as JR6 fervently prayed for God's breakthrough in their lives. Week 4 saw the climax of her questions seeking God's direction: "Open my eyes to see your path. For the new small groups, where are you calling us to serve?" Her final journal showed that all these questions led her to experience Jesus on a deeper level as she wrote, "Jesus has revealed to me that I am seeking and looking for a 'deep connection.' I am comforted. Tonight, through our conversation (Spiritual group direction), I've put it together by His words, I've heard 'deeper connection.'"

JR 7 – Provide the Wisdom, Resources, and Guidance to Help and Assist

In his Weeks 1 and 2 journal entries, JR 7 wrote several times, "provide the wisdom, resources, guidance to help and assist." He prayed for clarity on his role and duties and prayed for his own ability to handle the situations without getting stressed. Week 3 was a turning point for JR 7 as he understood God had already granted him wisdom and resources in his life through his spiritual gifts. With his gifts of mercy, faith, and suffering, his prayer was changed to give thanks to God for what God had done in his life, including hardships in his life. He wrote, "Let me use those barriers as stepping stones on my path to the greatness you set forth for me." In Week 5, the spiritual group direction became "a therapy session" to improve his mental health and trust in the Lord. He prayed for all of our participants and facilitators every day and for the people he served. His repeated prayer was, "Please, use me in a manner you choose to help lead my family, work, church, and community."

JR 9 – Thank You for Friends and the Gifts of Friendship

Throughout her journal, JR 9 was transparent in showing her struggle with her agnostic friend, who said, "Religion is just a pacifier." She was troubled but still prayed and shared her faith in Week 3. When her friend did not respond, she continued to pray for her friend and her faith. She wrote, "I pray the seed did not fall on rocks. I pray someone else will help cultivate the soil around her to take root." Week 3 was her turning point when she found her spiritual gifts, such as hospitality, faith, administration, service, and miracles. She prayed for the direction to use them as "a light and reflection of Jesus." In Week 4, she asked God's help to stop fixing problems with her wisdom; she knew and

trusted God, who would open the next door. Her final prayer showed her growth and confidence. She thanked and praised the love of Christ, which tore the veil. After a challenging time with her friend throughout this project, her prayer was, "Thank you for friends and the gifts of friendship. I learn and accept the loss or lessening of one friendship in particular, I pray you will fill her with your love."

JR 10 – This Has Been Great for Me

Although it started with his struggle to relinquish his control of life to God, JR 10's journal revealed God's grace leading him week by week. Weeks 1 and 2 were about acknowledging the challenges of his life. He prayed for himself as a father, husband, and church and community leader to make God his priority. He repented, "Lord, I have had a tendency to distance myself from people and not take an active role in reaching out to people." Beginning Week 3, God's guidance was evident in JR 10's journal. In Week 3, through journaling and listening prayers, he sensed God's solid and consistent presence in his life and wrote, "This has been great for me… I am getting better at giving these decisions to God and relinquishing control and pushing my personal agenda." Week 4 was eye-opening for him as he learned how to be capable and suited for God's purpose with his spiritual gifts. In Week 5, after a powerful and inspiring experience in the group's spiritual direction, he prayed, "Lord, I thank you for already being present in my life and showing me through certain projects." In his final prayer, he praised God for peace and comfort, bringing him closer and connected to God. Along with his prayers for others and the community, he fervently prayed for God's guidance for his spouse and children to renew their relationships centered on Jesus Christ.

JR 11 – Entering the Realm of Jesus' Joy

JR 11 expressed feeling overwhelmed, inadequate, and uncertain from the many responsibilities she had at her work, for her family, and in transition as she was new to the Eastern Shore. She prayed, "Free me from worry and tension." Her breakthrough happened in Week 3 when she deeply reflected on Jesus' humble and sacrificial leadership shown in Dr. Scranton's life. Reading John 12:24-26, she wrote, "A seed of my will must fall and die so Christ bears good fruits out of their sacrifice." Her prayer continued to accept Jesus' sacrifice as part of serving as his disciple. In her Week 5 journal, she admitted how hard it was for her to pray to Jesus before. As she experienced Jesus' compassion and humility, she experienced Jesus as fully human and divine. She wrote, "I realized that learning about his life and reading his word, I could follow his example to become a spiritual leader." In her intercessory prayers, she wrote many people's names with detailed prayers for them. She expressed her despair for the people of Israel and Hamas and fervently prayed for the return of refugees and a peaceful resolution in Gaza.

JR 13 – It Is Okay Not to Talk – Listening Is More Important

Out of all the participants, JR 13 was the one who wrote the most intercessory prayers in her journal. There were so many names and places that she prayed for. If she did not know the people, she would still write, "I prayed for the woman sitting next to me today." While writing the most extended prayers for others among all the participants, she also learned to listen. For her, listening prayer came as the way "to be still with Jesus, restoring in Jesus, and letting his will shine." Week 3 was the first time she wrote, "It is

okay not to talk. Listening is more important." Then, she prayed to Jesus to calm her and found a way to become a vessel of Christ's love and forgiveness. She prayed for patience to stop pushing to see what is next and trust God's answer will come at the right time. She also prayed for her and her husband to grow to be quiet and listen. In her final journal entry, she said, "Lord, I see your progress. I see you are working with my faith. Thank you for giving me confidence." She also wanted to continue her quiet time and her daily prayer journal. Then, she wrote a prayer for each participant, asking for God's guidance, breakthrough, help, and provision.

Conclusion

This project, "Implementing Spiritual Leadership through Six Weeks of Daily Prayer-Based Spiritual Leadership Training," was conducted at Epworth United Methodist Church from September 17 to November 7, 2023. Fifteen participants engaged in the whole project, eight shared their daily journals, and five underwent qualitative interviews. Three spiritual directors were invited to facilitate the listening prayer session and group spiritual direction. They followed my guideline of holy discernment from Rose Mary Dougherty, where everybody shared, listened, and responded to each other in respect and support.

The collected data strongly supported the hypotheses concerning spiritual growth and confidence as spiritual leaders. Remarkably, two-thirds of the participants were relatively new to Epworth and had no church leadership experience. This result showed the potential for fostering influential spiritual leaders through similar projects.

R1 summarized this work, "At the beginning, when people came and talked about the way that they view spiritual leadership, it was not the same. But in the end, listening

to all of the people, they were close to the same. Everyone was being led in the same direction – the Holy Spirit." Like his comment, spiritual leadership became the one consistent direction echoed throughout the foundation papers and all workshop sessions. The biblical foundation formed the frame of this workshop with the biblical definition of spiritual leadership. The historical foundation provided humility, love, and sacrifice as the characteristics of spiritual leadership. The historical foundation revealed the gifts of spiritual leaders, and the interdisciplinary foundation showed the way of discerning and following divine direction as a community. Listening prayer, spiritual gifts inventory, and the group spiritual direction become practical tools to embody the new learning experiences.

The context associates' input significantly shaped the project's success. They catalyzed the creation of daily prayer journals, enabling deep reflection on foundational papers and fostering participants' growth as spiritual leaders. The prayer journal was the most helpful source to discover how the participants struggled, were troubled, and challenged but eventually grew as spiritual leaders.

Additionally, their suggestion to open invitations led to a diverse participant group. Initially, most participants were acquaintances from different spiritual, ministerial, and leadership experiences. However, throughout the project, they culminated in strengthened spiritual bonds and formed a supportive community. All of our interviewees mentioned this sense of becoming a community and commented that the open invitation process recruited diverse people, and they experienced the power of the Holy Spirit forming them into the one body of Christ. As the data showed, having this group of

diverse people benefitted this project by showing how the hypotheses were fulfilled through this project.

However, reflecting on the project, I recognized areas for enhancement. In the future, if I could do the project differently, I would like to have consultations with my professional associates earlier for the development of each foundation paper. My three professional associates have been a great support since the candidacy review process. Before then, I did not fully understand the role of professional associates and did not communicate with them regarding foundation papers. After candidacy review, I met them and had consultations about the foundation papers. It was very helpful for me to discover how these four foundations interacted and were integrated with each other. My professional associates improved the quality of the daily prayer journal, helping to balance the information about each paper with spiritual embodiment to carry them into prayers.

For future work, if I could do the curriculum differently, I would have sought professional help for the spiritual gifts inventory, as it was the most challenging part for me as the researcher. For this session to embody the doctrine of the priesthood of all believers, I wanted to use some inventory for the participants to learn their strengths and gifts as spiritual leaders. I first considered Strength Finder as it was well used in the Virginia Annual Conference to understand the clergy leadership.[6] In deeper study and discernment, I was led to the spiritual gifts inventory, which had a more biblical foundation and was connected to the Holy Spirit.

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[6] Tom Rath, *Strengths Finder 2.0* (Washington, D.C.: Gallup Press, 2007).

Although I studied several books about spiritual gifts, it was not enough to clearly utilize the spiritual gift inventory. This was reflected in the confusion that the participants experienced. They needed more explicit instruction and support to be comfortable completing the inventory. One participant did not attend that night because she felt uncomfortable attending the session without fully understanding the results of the spiritual gifts. Later, when she and I sat together to understand her spiritual gifts, she was more relieved.

Most of the participants were relieved when we had three phases of the listening prayer to understand their spiritual gifts, sense God's call to a particular ministry to use their spiritual gifts, and pray for others to understand their spiritual gifts and realize God's guidance to use their spiritual gifts. The individual interviews showed that the session was helpful for the participants to find God's new ministry or action with their spiritual gifts. However, while leading the session and the post-group interview, I did not hear these new ministry and leadership opportunities but the individual efforts of the participants to understand their spiritual gifts. I wish I could have a deeper understanding of spiritual gifts or just invite another professional facilitator for the spiritual gifts inventory.

Another improvement for the future would be to add one more hypothesis to measure how spiritual growth and confidence as spiritual leaders contribute to the unity of the church. As this project was initiated by many failures, conflicts, and divisions in the ministry, the unity of the church could have been of significant value. I intentionally considered this with the universal priesthood when the wholeness of the church was emphasized by Martin Luther, John Wesley, and Elisabeth Schüssler Fiorenza. Also, the

participants had several practices to experience the unity of the church through Holy Communion, Reaffirmation of Baptism, and anointing. Nevertheless, the unity of the church could not become another hypothesis because I failed to establish methods to measure participants' expressions of the unity of the church, the body of Christ.

If I have the opportunity to facilitate this project again, I would also like to involve children and youth, as they were absent from the current iteration. My biblical, theological, historical, and interdisciplinary foundations all suggest that anyone, who bears witness to Jesus Christ, can become a spiritual leader, including children and youth. I propose forming hypotheses and methods to assess how this project can contribute to the spiritual leadership development of children and youth.

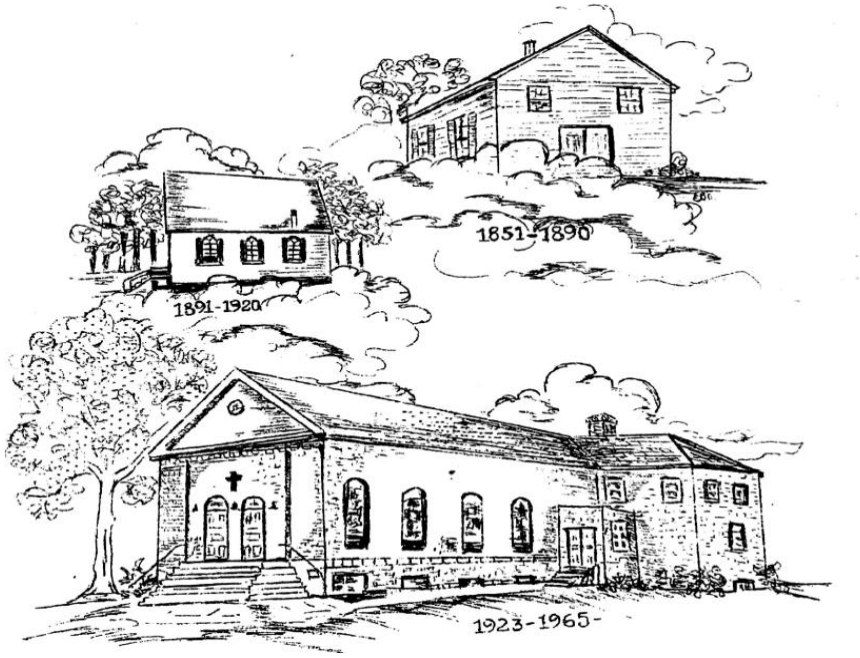
As the United Methodist Church is connectional, I desire to share this project with my colleagues in the district or conference settings. Particularly, I am interested in exploring whether this initiative can provide support for clergy members, especially those facing burnout, significant church divisions, and challenges associated with the rigidity of ministry.

In summary, this project for equipping spiritual leaders through daily prayer successfully supported the project's hypothesis. For future endeavors, I would like to engage professional associates earlier in development, refine the spiritual gifts unit, and incorporate methods to measure how spiritual growth and confidence of spiritual leaders affect the unity of the church. I hope this more comprehensive evaluation of spiritual leadership provides transformative potential for the church community.

APPENDIX A

Epworth UMC Pictures

<Picture 1> Corner stones of Epworth, Taken by Mikang Kim



<Picture 2, Trinity, Broadwater and Epworth buildings.>

Illustrations of three churches, Trinity, Broadwater, and Epworth. Provided by Mr. George Young, whose family provided the land for the building of Epworth.

APPENDIX B

Lead by Knees Daily Prayer Journal

LEAD BY KNEES

Growing as a Spiritual Leader through Daily Prayer

Epworth United Methodist Church

Week 1 – Spiritual Leaders - the Witness of Jesus Christ

Day 1 Lead by Examination

Welcome to *LEAD BY KNEES* workshop! Every week, the first day's journal is about self-examination. We reflect on yesterday's session and see how God makes difference in us through the new insights we shared yesterday.

As we begin this week's examination, let us center ourselves with God's words in Psalm 46:10

"Be still and know that I am God
Be still and know that I am
Be still and know
Be still
Be"

1. As you dwell in God's presence, reflect on yesterday's session. What key insights have you learned, and how do they resonate with you?

2. God has more in store for you and will reveal how God leads and transforms you and your life. As we embark on this journey, examine the areas of your life where you would like to see God's will manifest and transform us.
    - Circumstances:
    - Decisions:
    - Relationships:

3. Write a prayer for yourself as you embark on this new journey. Additionally, compose a prayer for all facilitators and participants in this workshop, asking God's will be revealed and fulfilled through this workshop.

Day 2 Who Are the Spiritual Leaders?

Read Acts 1:6-9. In every religion, you see there are different kinds of spiritual leaders. This session is not for spiritual leaders of all religions. This is specifically designed for Christian spiritual leaders who are faithfully rooted in Jesus Christ, empowered by His love, and lead people by the power of the Holy Spirit. The first step to become Christian spiritual leader is to become a witness of Jesus Christ. Think of the courtroom, where people witness the guilty or not guilty. Spiritual leaders do not witness those things, but they witness Jesus' love – he came to the world out of God the Father's love. He lived, died, and ascended for our salvation. He also promised to come again because he loved us. Jesus asks the disciples to receive the Holy Spirit because they don't know how to witness Jesus Christ. All of us can become witnesses in the courtroom, but we cannot become the witnesses of Jesus Christ without the Holy Spirit. We can't experience Christ's love that saves and helps us grow as spiritual leaders without the power of the Holy Spirit. We don't know how to talk about Christ and His love if the Spirit is not with us. Only the power of the Holy Spirit opens our hearts, bodies, and souls to experience Christ's love. It is also the power of the Holy Spirit that empowers us to be a witness of Jesus Christ.

1) Let's pray for yourself to be anointed by the power of the Holy Spirit right now. See if there is anything the Holy Spirit asks you to pray to experience Christ's love and find ways to witness His love?

2) How can you pray for Christian leaders who don't receive the power of the Holy Spirit and those who neglected to become Jesus' witnesses?

Day 3 All comes from Jesus

Read Acts 9:1-19. Spiritual leaders do not insist on their ways of leading and influencing people but lead and influence others by following Jesus Christ. Spiritual leaders become leaders by Jesus Christ, who found them, called them, and led them. Think of Paul and Ananias. Both of them were already leaders even before they met Jesus in Damascus. Paul was a resentful leader who persecuted Christians. Ananias was a Christian leader who did not want to go and help the enemy. When Jesus found them, called them, and gave them directions, they were able to give up their ways and follow and lead with Jesus' way. Because Jesus loves you, He finds you wherever you are. Jesus calls you to follow His direction. Do you hear Him?

1) How do you want to pray for yourself? Are there any special areas of your life where the Holy Spirit tells you to give up your ways of serving, helping, and leading others but to seek Jesus' wisdom and follow it?

2) How would you pray for those lost in Jesus Christ? Do you have friends and families who reject Jesus Christ's love, insist on their harmful life patterns, and create toxicity and dysfunctions in their families and communities? Write a prayer for them.

Day 4 In the Upper Room

Read Acts 1:12-13. This short text teaches us that spiritual leaders have a sacred room to be rooted in Christ and the faith community. This is right after Jesus ascended to Heaven and asked them to wait until they received the Holy Spirit. These disciples could go their own ways, do whatever they wanted, and meet again when the Holy Spirit came. They all went to the upper room where they remembered Jesus washed their feet, gave the last supper and the new commandment of love (Just as I have loved you, you also love one another, John 13:34). Most importantly, this was not a one-time visit to the upper room. With the growth of the early church, these disciples became very busy proclaiming the good news, healing the sick, and helping the needy. However, they regularly pause to go to the upper room to worship and pray with their Christian friends.

1) Is it easy for you to pause to reconnect with Jesus and your Christian friends? What or where can be your upper room where you are deeply connected to Jesus and your Christian friends? What does the Holy Spirit want you to pray? To increase your ability to pause and re-center on Jesus and Christian friendship? To invite more people to your upper room? Listen and pray.

2) How can you pray for busy Christians who don't know how to pause from their busy life and procrastinate to have their sacred time with Jesus and Christian friends?

Day 5 The Best Equipment

Read Acts 1:13-14. Prayer is the best equipment for spiritual leaders. Some say, “This is not a time to pray, but act.” Or “Can prayer change anything?” Whenever you hear these kinds of comments, think of how different it is when the parents raise their children with prayers or without prayers. Also, think about how the churches are different when its people fervently pray or not. Prayer is the most radical action of believers as it empowers us to do whatever the Holy Spirit asks us to do. Even when the spiritual forces of evil build a very detailed plan to tempt and harm us, our prayers become our shield and weapon to mess up the evil’s plan, but find the goodness of God in any situation. Just like the disciples prayed in the upper room, when you pray with your families, church families, and friends together, it already bears the first fruit – united in prayers. Pray together! Pray persistently! Pray fervently until the Holy Spirit bears abundant fruits through our prayers!

1) As you read Acts 1:13-14, is there anything the Holy Spirit challenges you to pray differently? How do you pray for yourself to improve your prayer life?

2) Would you pray for the people who do not believe in the power of prayers? Would you pray for the clergy, laity, and church who misunderstand and misuse the prayers to satisfy only their own desires and purpose?

Week 2 – Basic Components of Spiritual Leadership

Day 1 Lead by Examination

Every week, the first day's journal is about self-examination. We reflect on yesterday's session and see how God makes difference in us through the new insights we shared yesterday. As we begin this week's examination, let us center ourselves with God's words in Psalm 139:2,4-5 (New International Version).

O Lord, you know when I sit down or stand up. You know my thoughts even when I'm far away. You know what I am going to say even before I say it, Lord. You go before me and follow me. You place your hand of blessing on my head.

1. As you dwell in God's presence, reflect on yesterday's session. What key insights have you learned, and how do they resonate with you?

2. Examine the circumstances, decisions, and relationships that you wrote about last week. Did you sense any differences? Were they positive changes or not? Whatever changes you see, God brought them for better results. Write a prayer to express gratitude for any changes you perceive as God's movement, and pray for God's ongoing guidance in each area. If you didn't observe any changes, compose a breakthrough prayer for each area. Specifically, name the obstacles you recognize and ask God to break through these obstacles and open the doors for God's will to prevail. If other areas came to your attention, name them and write a prayer for God's movement in these new areas.

    - Circumstances:

    - Decisions:

    - Relationships:

    - Others:

3. Write a prayer for yourself. Any prayer where the Holy Spirit leads you is good. Also, how would you pray for the facilitators and participants in our workshop? Is there anyone that you pray for more specifically? Feel free to lift up a prayer for the person.

Day 2 God's Will

Read 1 Thessalonians 5:12-19. This week, we will see the basic components of spiritual leadership through the life of William Scranton. William Scranton was a pioneer Methodist missionary in Korea from 1885 to 1922. He was a successful surgeon in Cleveland, Ohio, before becoming a missionary. When God called William and his mother, Mary Scranton, to go to Korea, Mary and William didn't want to go but to stay in America to support the church's mission through prayers and donations. Soon, William got sick for a month. William and Mary used this time to discern God's will to give up their successful lives and seek God's will for Koreans. Just like Paul said in 1 Thessalonians 5:12-19, while Scranton experienced more dangerous obstacles in the Korean mission, he always humbled himself. He sought God's will, God's call, God's guidance throughout his life. Here is one example of his humility in seeking God's will on his one of the challenging trips as the superintendent of Chang Chi Nai, Kyungki Providence

"It is God's trip, not mine. I have offered Him every power I have, and expect Him to lead me, use me, and send me here or there, make delays or quick trips, obstacles, and smooth paths just to suit His plan."[1]

1) How do you want to pray for yourself to seek God's will? Is there anything where you need God's wisdom, guidance, or provision in your life or your family's life?

[1] William Scranton, *A Sourcebook on William B. Scranton*, ed. Hyoungu Pak and Sinkwon Kim, (Seoul: South Korea, Gongok Publisher, 2018), 2:370

2) Would you pray for people who struggle to discern and seek God's will in their daily lives, especially those who have difficulty giving up their desire and will.

Day 3 Cultivate Humility

Read Philippians 2:1-11 and think of Jesus' humility. Indeed, Jesus did not insist on his privilege to maintain the same status and quality as God. He gave them up, became like us, and was obedient to death – because He loves you, me, and us. Apostle Paul followed Jesus' humility with the power of the Holy Spirit and encouraged us to follow this example. William Scranton also wanted to practice the humble heart and attitude by the power of the Holy Spirit, and there are many examples of these. In his medical mission, he was challenged by superstition, ignorance, and dysfunctional culture and customs, but he did not insist on his ways. He humbled himself to listen to Koreans, learn about their cultures, and provide spiritual and physical healing. With a humble spirit, Scranton wanted to communicate with Koreans effectively and endeavored to translate the Bible and make an English-Korean dictionary. Another excellent example of his humility is his sabbatical leave. Every seventh year, he followed the practice of the Methodist Episcopal church to trust God's work even in his absence, pause from the busyness of ministry, rest to take care of himself and his family and be renewed by the power of the Holy Spirit.

1) When we trust God, we can humble ourselves. Without trusting God, we tend to be workaholics and don't know how to have a sabbath day. How do you want to pray for yourself to cultivate Christ's humility?

2) Would you pray for the leaders who don't trust God and try to solve all the problems alone? May they open their eyes to God's provision, trust God, and humble themselves to work with God and others.

Day 4 When a Leader Loves

Read John 13. Jesus' love is the secret power of spiritual leaders. When deeply rooted in Christ's love, they can do something they have never imagined. They become self-giving like Jesus, who gave his body and blood for our salvation in the Last Supper. They become humble like Jesus, who washed his disciples' feet. Christ's love transformed the world through these people deeply rooted in Christ.

Scranton's life shows how deeply he was rooted in Christ's love and grew to love Koreans. Whenever he went on mission trips, he walked an average of 685 miles for about three weeks. He stayed in Korean inns to meet more Koreans, listen to them, and share Christ's love with them, which didn't look very attractive, and the food was far from appetizing. He even changed the way of baptism, introducing the so-called "Curtain baptism" for Korean women to lead them into a new life with Jesus. One of the baptized, Jeon Samdoek, remembered a curtain baptism this way.

When Rev. Scranton asked me if I would like to be baptized, I said to him, "I don't know how it could be done. According to Korean custom, women cannot sit with a stranger, especially a man. Then he answered, "Let's put a curtain between you and me. But we will make a hole in the curtain so that you can put your head through the hole and I will baptize you." I did what he said, and my daughter and I were baptized.[2]

The questions for prayers are continued on the next page.

[2] Deokjoo Rhie, *The First Women of Korean Churches* (Seoul, South Korea: Hongsung Sa, 2006), 26.

1) Who is the one (or people) you struggle to love? Have you ever realized this person is here to bless you because God can teach you Christ's love through them? Write a prayer for yourself to love them with Christ's love and use this opportunity to become deeply grounded in Christ's love.

2) Let's pray for the transformation of the world through Christ's love. Name the places and relationships where you see evil. Pray God to send people of Christ who are deeply rooted in Him and transform the place with Christ's love.

Day 5 Paradox of Sacrifice

Read John 12:24-26. As these verses speak, spiritual leaders' sacrifice is paradoxical. A seed of their wills needs to fall and die so that Christ bears good fruits out of their sacrifice. They may give up their own desires to maintain their lives, but may live eternal as they follow Jesus' desires and directions of life.

Scranton shows evidence of sacrifice through his resignation in 1907. He was forced to leave the mission field by Bishop Harris' pressure on Scranton to support Japan's colonization of Korea. At that time, Koreans were persecuted by the Japanese, who killed their queen, brought the Sino-Japanese War to Korea, and wanted to occupy the country. Bishop Harris, a missionary in Japan for thirty years, did not understand Koreans' suffering and supported Japan's ambition to colonize Korea. Their conflict became severe when Scranton appealed to him to "Sympathize [with Koreans] first and look at Korea from their standpoint" and ended with Scranton's resignation.

Scranton's sacrifice to give up his missionary position was a way to let go of his ways and desire for Christ's mission in Korea. He did not leave Korea and actively found ways to support other missionaries and share the love of Christ. Scranton's sacrificial love was based on his trust in Christ, who is the Lord of all the missions, and said,

When I found ministry difficult, I paused and questioned, "Can the church survive in this country after all the missionaries leave?" Although the adversary opened the door of hell and attacked the churches in Korea, he cannot destroy it because the angels of the Lord are surrounding the church. The Lord is the commander of his army and leads us. His people are safe. Sometimes, you may feel like it is so hard, but your labor will never be meaningless as you work in the Lord.[3]

William Scranton and his first dispensary in Seoul - American Doctor's Dispensary

[3] Deokjoo Rhie, *Good Samaritan's Love Story in Korea: Life and Mission Works of Mrs. Mary Fletcher Scranton and Her Son William Benton Scranton, the Pioneer Missionaries to Korea.* (Seoul, South Korea: Gong-Ok Publishing House, 2014), 546.

1) In what areas and relations do you struggle to let go of your ways, desires, and will? Remember, the angel of the Lord surrounds you right now, and write a prayer to cultivate sacrificial love to give up your ways but to follow Christ's ways.

2) Let's pray for the Christians and missionaries who are persecuted and forced to leave their mission fields. May they experience that Jesus is their commander and lead them right now. May they also know their labor is never meaningless as they work in Christ.

Week 3 – The Priesthood of All Believers: The Spiritual Gifts and Unity

Day 1 Lead by Examination

We start this week with self-examination. Reflect on yesterday's session and see how God makes difference in us through the new insights we shared yesterday. As we begin this week's examination, let us center ourselves with God's words in 2 Corinthians 13:5 (New Revised Standard Version).

> *Examine yourselves to see whether you are living in the faith.*
> *Test yourselves. Do you not realize that Jesus Christ is in you?*
> *-unless, indeed, you fail to pass the test!*

1. As you dwell in God's presence, reflect on yesterday's session. What key insights have you learned, and how do they resonate with you?

2. Examine the circumstances, decisions, and relationships that you wrote about last week. Did you sense any differences? Were they positive changes or not? Whatever changes you see, God brought them for better results. Write a prayer to express gratitude for any changes you perceive as God's movement, and pray for God's ongoing guidance in each area. If you didn't observe any changes, compose a breakthrough prayer for each area. Specifically, name the obstacles you recognize and ask God to break through these obstacles and open the doors for God's will to prevail. If other areas came to your attention, name them and write a prayer for God's movement in these new areas.

- Circumstances

- Decisions:

- Relationships:

- Others:

2. Write a prayer for yourself. Any prayer where the Holy Spirit leads you is good. Also, how would you pray for the facilitators and participants in our workshop? Is there anyone that you pray more specifically? Feel free to lift up a prayer for the person.

Day 2 Who Is the Priest?

Read Exodus 34:29-35 and 1 Peter 2:9. This week, we are introduced to the doctrine of the priesthood of all believers as an example of spiritual leadership in church history. If you want to become more familiar with the priests and what they do, think of Moses in Exodus. He served as a mediator between God and God's people. People needed this mediator because sinful people would die if God, who was sinless and holy, spoke to them directly (Exodus 20:19). Moses' shining face in today's scripture helps us grasp that priests were more than the preachers or teachers of God's words to the people. They embodied God's words as they led in worship and sacrifices. They also manifested God's presence to the people. Through the ministry of sacrifices, they carried the burden of people's sins to God's presence on the Day of Atonement. On that sacred day, only the high priest had the privilege to enter the Holy of Holies, yet even they couldn't initiate this. God revealed and initiated the act of forgiveness, and the high priest witnessed God's action to cleanse the sinners. In the New Testament, Peter said that believers are a chosen race and a royal priesthood (1 Peter 2:9). Do you consider yourself a royal priest of Jesus Christ? Is your life a living embodiment of God's Word? Do you radiate a forgiving love, much like Moses' shining face, to manifest Christ's forgiving love to others?

1) Reflect upon times when you were not a good example of a priest of Jesus Christ. Your words lacked holiness, and your actions did not reflect Christ's love. Write a prayer of repentance for yourself, and invite the Holy Spirit to anoint you as a royal priest of Jesus Christ who embodies God's words and manifests Christ's love to the people.

2) 2 Chronicles 7:14 says, “If my people who are called by my name humble themselves, pray, seek my face, and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land.” Repent on behalf of those who have not yet turned to God – this may include someone or some people you know, even this generation marked by unbelief, or unfaithful Christians.

Day 3 Jesus Christ, our High Priest

Read Revelation 1:5 and Hebrews 4:14-16. Martin Luther, a 16th-century reformer, brought our attention to "the priesthood of all believers." It means that just like pastors and clergy are ordained to live their life holy, all believers are ordained to live holy and loving in Jesus Christ.

Martin Luther was an ordained Roman Catholic priest and rejected the teaching that the Pope had the spiritual authority to determine the fate of Christians in terms of heaven, hell, or purgatory. Instead, he firmly believed that the Pope was not our high priest; only Jesus Christ is our High Priest, inviting all believers into His holy priesthood.

Luther insists that just like the priests, the laity can study and teach the Word of God and pray for others. Jesus opens the doors for all believers to freely study and understand the Word of God, preach, and serve the world.

What they need is only one thing – faith in Jesus Christ. By placing our faith in Jesus first, whether laity or clergy, all believers become the priests of Jesus Christ, empowered by His divine strength. Second, through their unwavering faith in Jesus Christ, both laity and clergy become "fellow-priest of Jesus Christ." In this role, the believers become spiritual leaders to teach God's word, pray for the coming of God's Kingdom through us, and selflessly serve one another as priests of Jesus Christ.

1) Pray for your faith. When is it difficult to trust that Jesus is with you, imparting His power and freeing you from all obstacles in your life? Write a prayer to ask Jesus to strengthen your faith.

2) Pray for those who do not believe in Jesus Christ – especially those who lost their freedom within the doctrines of other religions, Christians whose faith is weak and do not practice their faith, and atheists. Let the light of Christ shine in their hearts and lives and lead them to meet and experience the love of Jesus Christ, our High Priest.

Day 4 Our Spiritual Gifts

Read 1 Corinthians 12:4-11 and complete the spiritual gift inventory. When you live as a priest of Jesus Christ, the power of Jesus Christ imparts to you and develops spiritual gifts. It helps you teach, serve, and share the love of Christ. These gifts are changed according to your season of faith. These are not just for your benefit but also for the community of faith. When you find your spiritual gifts, you will also find the situations to use them for the goodness of God.

1) Pray for yourself as you find challenges and blessings through this spiritual gift inventory. Write an open prayer to talk with the Holy Spirit about your spiritual gifts.

2) Pray for our workshop participants – for their challenges and blessings as they find their spiritual gifts. How does the Holy Spirit nudge you to pray for them?

Day 5 The Unity as the Body of Christ

Read 1 Corinthians 12:14-26. When Martin Luther introduced the doctrine of the priesthood of all believers, he faced a significant question, primarily from the ordained clergy, "If all the laity have the spiritual gifts and authority, why are ordained clergy needed in the church?" In addition to Luther, John Wesley, the founder of the Methodist movement, also grappled with this question.

Both Luther and Wesley responded that the laity still needed clergy and their gifts to provide a room for all people to use their spiritual gifts and unite their gifts into unity. In his sermon, "Prophets and Priest", John Wesley was concerned about the division of the church, which was caused by the clergy and laity, whose gifts were dysfunctional and could not support the whole church[4].

It is essential to remember that all believers, whether the laity or clergy, belong to the body of Christ. There's no need for comparison or competition due to different spiritual gifts. All these gifts originate from the Spirit of the living Christ. When we open ourselves to the ministry of the Holy Spirit, our unique gifts will naturally find their right place within the body of Christ, creating a beautiful harmony in Jesus Christ.

1) Do you have the right place to use your spiritual gifts in your home, workplace, church, or community? Pray to the Holy Spirit to help you understand your spiritual gifts and how to use them in harmony with others' gifts.

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[4] John Wesley, "Prophets and Priests," in *John Wesley's Sermon,* in *John Wesley's Sermon: An Anthology*, ed. Albert C. Outler and Richard P. Heitzenrater (Nashville, TN: Abingdon Press, 1991), 543-544.

2) Pray for the churches that are suffering due to divisions. Pray for their clergy and laity to find perfect harmony in using their spiritual gifts and to be united as the body of Christ.

Week 4 – Postcolonial Asian Immigrant Leadership: The Power of Group Discernment

Day 1 Lead by Examination

We start this week with self-examination. Reflect on yesterday's session and see how God makes difference in us through the new insights we shared yesterday. As we begin this week's examination, let us center ourselves with the prayer of discernment by Thomas Merton.

My Lord God,
I have no idea where I am going.
I do not see the road ahead of me.
I cannot know for certain where it will end.
nor do I really know myself,
and the fact that I think I am following your will
does not mean that I am actually doing so.
But I believe that the desire to please you
does in fact please you.
And I hope I have that desire in all that I am doing.
I hope that I will never do anything apart from that desire.

And I know that if I do this you will lead me by the right road,

though I may know nothing about it.
Therefore, will I trust you always though
I may seem to be lost and in the shadow of death.

I will not fear, for you are ever with me,
and you will never leave me to face my perils alone.[5]

[5] Thomas Merton, *Thoughts in Solitude* (New York, NY: The Noonday Press Farrar, 1956, 1958), 83.

1. As you dwell in God's presence, reflect on yesterday's session. What key insights have you learned, and how do they resonate with you?

2. Examine the circumstances, decisions, and relationships that you wrote about last week. Did you sense any differences? Were they positive changes or not? Whatever changes you see, God brought them for better results. Write a prayer to express gratitude for any changes you perceive as God's movement, and pray for God's ongoing guidance in each area. If you didn't observe any changes, compose a breakthrough prayer for each area. Specifically, name the obstacles you recognize and ask God to break through these obstacles and open the doors for God's will to prevail. If other areas came to your attention, name them and write a prayer for God's movement in these new areas.

- Circumstances:

- Decisions:

- Relationships:

- Others:

2. Write a prayer for yourself. Any prayer the Holy Spirit leads you to is good. Also, how would you pray for the facilitators and participants in our workshop? Is there anyone that you pray for more specifically? Feel free to lift up a prayer for the person.

Day 2 Shared Leadership

Read Acts 6:1-7. This week, Postcolonial Asian leadership is given to us as an example of spiritual leadership. Hee An Choi is a leadership professor at Boston University. Teaching Postcolonial Asian leadership, she usually starts a class with a question "What are some positive or negative images of leaders?" Students quickly respond. However, if she asks, "What are some images of Asian immigrant leaders, especially Asian immigrant women?", students hesitate to answer, and some might mention Asians being perceived as quiet and submissive.[6] I do believe that your answers would be different, given your experience with me, an Asian immigrant pastor for many years!

Postcolonial Asian leaders differ from colonial leaders, who tend to be authoritative and often colonize their followers by controlling, manipulating, and transforming them to intensify their supreme leadership. Colonial leaders become easily rigid, leading to suffering and problems in the community. The dictatorship would be one example of this.

Postcolonial Asian leaders are cooperative and collaborative, striving to create a peaceful community where everyone is respected, regardless of race, class, gender, and other characteristics. They do not place themselves above others. All are important in their community. Like the disciples in today's scriptures, leadership is easily shared to bring about positive change in the community.

Spiritual leaders are an excellent example of postcolonial leadership because these leaders do not insist on their ways. God is the ultimate leader of the community. All believers share their leadership through prayers and service. Like today's scripture, spiritual leaders are resilient in times of trouble, seeking God's direction and working together to move forward where God is leading the community.

1) When do you find yourself becoming rigid in your life, not listening to others' voices, and insisting your way is the best? Write a prayer to invite the Holy Spirit to break this rigidity and increase resilience in following God's direction.

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[6] Hee An Choi, *A Postcolonial Leadership: Asian Immigrant Christian Leadership and Its Challenges* (New York, NY: State University of New York Press, 2021), 188.

2) Pray for people suffering under the dictatorship, such as North Korea and Burma. Currently, there are 57 dictators in the world. Yellow colors on the map signify the countries suffering under dictatorships.[7] Write your prayer as the Holy Spirit leads you.

[7] "Dictatorship Countries 2023," World Population Review, accessed on September 19, https://worldpopulationreview.com/country-rankings/dictatorship-countries, 2023.

Day 3 Creating Solidarity

Read 1 Peter 4:7-11. For Hee An Choi, small groups and prayer meetings in Korean American church serve as a source of inspiration for Postcolonial Asian Immigrant Leadership.[8] As the spouse of a pastor, Choi witnessed the struggles of immigrant churches grappling with conflicts arising from the complex layers of cultures, generations, and languages. During that time, the pastor's authoritative leadership exacerbated problems and jeopardized the church. However, Choi found hope through the laity and clergy in the small groups and prayer meetings. Instead of attempting to react to the tensions and resolve the issues with their own wisdom, they detached from their personal opinions. They came together in the center of Jesus Christ to discern God's direction and work collectively to change their reality.

Her experiences are a good reminder of our responsibility as a spiritual leader. During conflicts and challenges, God calls us not a problem solver, but a leader to guide our family, co-workers, church members, and community people into God's direction. We are not the sole providers of solutions but are responsible for creating a space of solidarity where everyone gathers in prayer, sets aside personal desires, listens to one another with Christ's love, and seeks to discern God's direction. In this room of solidarity, all are loved, respected, and called to lead the community of faith as co-leaders.

1) Are you primarily a problem solver or a solidarity maker? Ask the Holy Spirit to anoint you to become the kind of leader that God needs for your family, work, church, and community.

[8] Choi, *A Post Colonial Leadership*, 210-212.

2) Pray for the small group ministries and prayer ministries at Epworth. What do you hope to see in these ministries? Pray here, expressing your desires and hopes.

Day 4 Increasing Self-Awareness

Read 1 Corinthians 13:8-13. Many conflicts we encounter can be resolved when we increase our self-awareness. Self-awareness is the ability to perceive what is going on in me and in the situation as they are. My close Korean-American pastor friend shared with me a story from his childhood. He faced trouble at school because he consistently avoided making eye contact with his teachers. His Korean parents had taught him to respect Korean Confucian culture, which often discouraged direct eye contact with elders.

Conversely, his teachers encouraged him to embrace American culture by maintaining good eye contact with them. Sometimes, upon returning home from school, he forgot to switch between his cultural modes, continuing to make eye contact with his parents. This action deeply angered his father, who perceived it as a sign of disrespect and imposed punishment. My friend felt torn between the two worlds of American and Korean cultures, disconnected from his teachers and parents.

Despite these challenging childhood experiences, my friend grew into a loving father to his children and a compassionate pastor to his predominantly Caucasian congregation. His journey was marked by a profound self-awareness. During times of hardship, rather than impulsively reacting to people, he patiently sought to understand the various layers of communication, cultures, generations, and other barriers. He discovered that many conflicts could be resolved when people became aware of and understood these multiple layers through the lens of Christ's love.

I wonder if this is what Apostle Paul meant in today's scripture. What we perceive today is but a glimpse of the truth. Without self-awareness, we only see a fraction of the whole picture and stories. When leaders make assumptions based on what they see and pass judgment, it can ultimately harm the community. That's why we need faith, love, and hope to increase our self-awareness, enabling us to embrace people of different backgrounds and their unique gifts in Jesus Christ.

1) Take a moment to reflect on a conflict you are currently experiencing due to a lack of self-awareness. Pray to the Holy Spirit for guidance and understanding as you navigate this situation.

2) Offer a prayer for immigrant families. They can be your friends, clients, students, co-workers, or neighbors. Their family's life is not secure because of their parent's long work hours. Children take more of the burden to translate and speak for their parents, who cannot speak English. Pray as the Holy Spirit leads you.

Day 5 Peaceful and Harmonious Community

Read Revelations 7: 9-12. This vision of Heavenly worship is a place I aspire to join with you. As a child growing up in Korea, a homogenous country of the same race, I couldn't have imagined people from diverse nations, tribes, and languages standing together before God. However, I can now envision it more clearly, thanks to you, who serve in God's Kingdom alongside me despite our cultural and linguistic differences.

We are part of a cross-racial and cross-cultural congregation because you and I work together and cross the different cultures. We are also open to reaching out to people who speak different languages and whose culture is different from ours. I recall a church member who initially expressed concern about having a Korean pastor because he couldn't speak Korean. He appreciated that I could speak English and opened himself to be familiar with my Korean accent and different cultures, just like you did to me!

This victory experience encourages me to envision God's diverse community. I still hear people criticize the exclusivity of churches and claim that "Sunday at 11 a.m. is the most segregated hour in the United States." I invite them to worship with us and witness the differences. Of course, we have met many challenges crossing our differences, but these challenges became our witnesses to Jesus Christ, who calls everyone from different nations, tribes, and languages to glorify God.

Postcolonial Asian Immigrant leaders aim to create a safe place for all immigrants and their community to mutually respect one another's differences and learn to co-exist in peaceful harmony. It is a powerful reminder that we are all spiritual immigrants, migrating from Heaven to Earth and from Earth to Heaven. As spiritual leaders, we should not fear meeting and serving people different from us. In Jesus Christ, they are our sisters and brothers who will one day join Heavenly Worship.

1) Can you envision yourself participating in the Heavenly Worship described in Revelation 7? Is there anything the Holy Spirit is prompting you to change within yourself to live holy and loving and become a part of Heavenly Worship? Write your prayer.

2) Pray for those who engage in cross-racial and cross-cultural efforts. They reach out to people from different cultures and assist those who speak differently. Pray as the Holy Spirit needs you.

Week 5 – Commissioning as Spiritual Leaders

Day 1 Lead by Examination

We start this week with self-examination. Reflect on yesterday's session and see how God makes difference in us through the new insights we shared yesterday. As we begin this week's examination, let us center ourselves with the Covenant Prayer in the Wesleyan Tradition (United Methodist Hymn 607).

"I am no longer my own, but thine.
Put me to what thou wilt, rank me with whom thou wilt.
Put me to doing, put me to suffering.
Let me be employed by thee or laid aside for thee,
exalted for thee or brought low for thee.
Let me be full, let me be empty.
Let me have all things, let me have nothing.
I freely and heartily yield all things
to thy pleasure and disposal.
And now, O glorious and blessed God,
Father, Son, and Holy Spirit,
thou art mine, and I am thine. So be it.
And the covenant which I have made on earth,
let it be ratified in heaven. Amen."

3. As you dwell in God's presence, reflect on yesterday's session. What key insights have you learned, and how do they resonate with you?

2. Examine the circumstances, decisions, and relationships that you wrote about last week. Did you sense any differences? Were they positive changes or not? Whatever changes you see, God brought them for better results. Write a prayer to express gratitude for any changes you perceive as God's movement, and pray for God's ongoing guidance in each area. If you didn't observe any changes, compose a breakthrough prayer for each area. Specifically, name the obstacles you recognize and ask God to break through these obstacles and open the doors for God's will to prevail. If other areas came to your attention, name them and write a prayer for God's movement in these new areas.

- Circumstances:

- Decisions:

- Relationships:

- Others:

4. Write a prayer for yourself. Any prayer the Holy Spirit leads you is good. Also, how would you pray for the facilitators and participants in our workshop? Is there anyone that you pray more specifically? Feel free to lift up a prayer for the person.

Day 2 Embracing God's New Thing!

Read Isaiah 43:18-21. As our last week begins, let us remember that God has called us to this workshop to prepare us for something new. We do not initiate this new journey. Instead, God began it and called you to participate in this workshop. Through your daily prayer, God has molded you to tune into Christ's voice and the voices of the people of Christ, seeking God's direction together.

Think of a snow day. When we observe individual snowflakes, they may seem insignificant – very tiny and quickly melted. However, when these snowflakes come together, they create a blanket of snow that covers the land in pure whiteness and possesses the power to halt our daily activities.

Similarly, God uses our faithful prayers and actions to initiate a new work within the circumstances, relationships, and decisions you have prayed about. Your prayers and acts of service function like spiritual snowflakes, covering brokenness with pure love and obstructing the obstacles of evil. Let go of the former thing and fix your gaze on God's new work unfolding before you!

1) Reflect on the journey of the past five weeks. What were the former things that held you back? What new insights have you gained about yourself, Jesus, and His people? Write a prayer of thanksgiving.

2) Pray for those seeking change in their lives – whether it's a new job, home, community, or relationship. Pray as the Holy Spirit leads you.

Day 3 My story with Jesus

Read 1 John 5:1-5. In week 1, the first devotion explored who spiritual leaders are. Spiritual leaders are the witnesses of Jesus Christ. In this workshop, how have you personally experienced Jesus Christ, who continued to evolve your witnesses? Have you discovered your ongoing story with Jesus?

Throughout the Bible, we see that spiritual leaders had their own unique stories with Jesus. These stories evolved as their leadership grew. For Peter, Jesus was the Messiah (Matthew 16:13-28), the Son of the living God. He shared his profound revelation of Jesus Christ with many people, laying the foundation of our church. For John, Jesus is the ultimate embodiment of love. He understood that Jesus emanated from God's boundless love and selflessly loved us. In his writings, such as the Gospel of John, 1&2 John, and Revelation, John consistently emphasized that we should love one another just as Jesus has loved us. His love is the ultimate source of power that ensures our victory in this world.

One of my favorite stories about John came from my seminary professor. In the New Testament time, people got so tired of John's sermon because he repeatedly said, "Love one another as Jesus has loved us (John 13:34-35." Yet, John never tired of delivering this good news of Christ's love. Even as he aged and his body weakened, people assisted him to stand on the podium. It might have taken a while for him to reach the podium, but his message remained concise and clear, "Let's love one another as Jesus has loved us."

1) Reflect on the journey of the past five weeks. Write a conversation with Jesus to describe who Jesus is to you and what new thing Jesus has begun in you.

2) Pray for Christians who may not have refreshed their personal stories with Jesus. Many Christians view their salvation story of Jesus Christ as a one-time event for various reasons. They may need to recognize that Jesus continues to speak and work in new ways for us today. Pray as the Holy Spirit leads you.

Day 4 By Their Faith

Read Habakkuk 1:2-4, 2:2-4. Often, when we are going through difficult times, it's easy to believe that we are not the problem, but rather, others are. I remember my own experience growing up as the child of a widow. I blamed God for taking my father from us so early and accused the world of becoming unsafe for marginalized families like mine.

Growing spiritually means that we come to see ourselves as God's own and the world as God sees it. This transformation occurs through our faith in Jesus Christ. One of the sermons remaining in my heart is from a Korean preacher, centered on the topics of evil and faith. Witnessing the world suffered by evil, he questioned God, much like the prophet Habakkuk, asking, "God, why does evil seem to prevail in the world? What are you doing? "In his prayer, God responded, "I am here for the world, but I need more people who have strong faith." Whenever I find myself blaming those engaged in evil deeds in this world, this story humbles me and leads me to pray, "God, strengthen my faith in Jesus Christ and use me to carry out your goodness."

As we reach the end of this journey, can you see any change in your faith in Jesus Christ? Faith is our willingness to give up what we see now but open ourselves to trust in Jesus and move on according to what He leads us. As long as you become deeper in your faith in Jesus, God has a hope to fill the earth "with the knowledge of God's glory as the waters cover the sea (Habakkuk 2:14)."

1) Write a prayer asking for strengthening your faith in Jesus. Identify the obstacles that hinder your growth in faith and pray over each one in Jesus' name.

2) Pray that God will raise up more people firmly rooted in their faith in Jesus Christ. Particularly in places where we witness evil, God requires faithful followers. Pray as the Holy Spirit leads you.

Day 5 Lead by Knees

Read Daniel 6:10-12. Congratulations! You have reached the final day of our devotion. I hope this workshop has helped you to grow deeper in your faith and become more confident as a Christian spiritual leader at home, work, church, and in your community. My prayer is that you will continue to nurture a daily prayer life, finding a new rhythm that suits you. You can revisit your previous devotion books, explore resources like the Upper Room, Pray as You Go, Lectio 376 or others. Consider establishing a routine of silent prayer in the morning and evening, consistently setting aside time for communion with God.

All of us love Daniel with his faithful and miraculous stories. He was excellent to interpret the dreams. He was safe in the lions' den. God used him to prophesy about the end of the world, he recorded these visions in the book of Daniel.

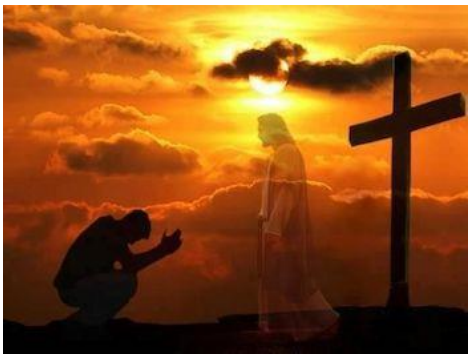
While we may admire these signs and miracles, let's remember that the true miracle of Daniel lay in his faithful daily prayers. Even in a foreign land where the law prohibited his prayers, he never ceased to pray. He became a faithful spiritual leader by his knees. His prayer room was the source of all other miraculous events in his life. It is where he gained the wisdom to interpret God's dreams, the strength to rely on God's help, and the faith to trust in God forever. May you cultivate this room of faith and miracles in your own life, praying without ceasing, and continuing to lead by knees!

1) Write a prayer for yourself as you seek to establish a new rhythm of daily prayer.

2) Pray for all the participants and facilitators you have met during this workshop, recognizing that they too are embarking on new journeys after this experience. Pray as the Holy Spirit leads you.

The Lord bless you and keep you;
The Lord make his face shine upon you and be gracious to you;
The Lord turn his face toward you and give you peace.

Numbers 6:24-26, Priestly Prayer



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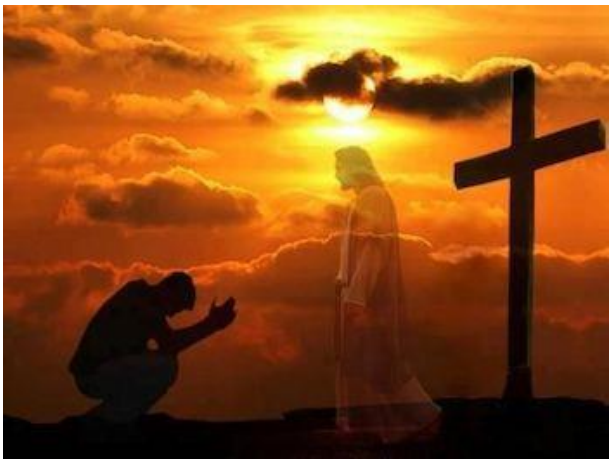
APPENDIX C

The Open Invitation Flyer

LEAD BY KNEES

Growing as a Spiritual Leader through Daily Prayer



This is a part of Pastor Mikang's study for her Doctor of Ministry project

You may not be a church leader, but a leader in your home, work, or community.

- Would you like to explore how Jesus is shaping and influencing your life today?
- Do you desire to discern God's guidance for your journey?
- Are you seeking to grow in confidence as one of God's beloved?
- Do you aspire to cultivate spiritual disciplines that can transform your life?

Join us! The workshop date will be communicated once we find the most suitable day for all participants! 😊

Name:
Phone:
Email:

APPENDIX D

The Upper Room Activity

In the Upper Room

Time -

1. Daily
2. Weekly
3. Monthly

Place -

People

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